Historical Sketches

Presbyterian Missions

Africa
China
India
Japan
Korea
Mexico
Guatemala
U. S. Indians
Persia
Siam, Laos
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Historical Sketches

of the

Missions

under the care of the

Board of Foreign Missions of the Presbyterian Church U. S. A.

E.M. Wherry, et al

"Each several building, fitly framed together, groweth into a holy temple in the Lord"—*Paul to the Ephesians: ii; 21.*

missions, Presbyt
Title

FOURTH EDITION
(REVISED AND ENLARGED)

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH

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INTRODUCTORY NOTE

In sending out a new edition of the "Historical Sketches of Missions," the Woman's Foreign Missionary Society desires to express its gratitude to all those abroad and at home who have kindly assisted in the work of revision. Especial thanks are due to the Rev. E. M. Wherry, D.D., who has given us the benefit of his extensive and accurate knowledge of India and the Indian Missions; to the Rev. Hubert W. Brown for the Sketch of Mexico; to Mrs. J. Beatty Howell for the Sketch of Brazil; to the Rev. Dr. Gillespie, of the *Board of Foreign Missions;* to the Rev. Dr. Labaree, of Persia; to Dr. J. C. Hepburn, of Japan; to the Rev. Dr. Pond, of Colombia; the Rev. Dr. Henry, of China; the Rev. Dr. Nassau, of Africa; the Rev. W. B. Boomer, of Chili; the Rev. John A. Eakin and Miss Eakin, of Siam; the Rev. S. A. Moffett, of Korea; the Rev. and Mrs. Ira M. Condit, of San Francisco; the Rev. W. S. Nelson, of Syria; and the Rev. Albert B. Robinson, of *The Church at Home and Abroad.*

Great pains have been taken to make all statements as accurate as is possible in an ever-growing work. We shall be glad to know of any errors, that they may be corrected in a future edition.

We only regret that the necessary limits of space prevent us from doing the justice we could wish to the devoted men and women whose lives are wrought into the story of Presbyterian Missions. This meagre record of their self-denying labors may seem to many monotonous and commonplace; but those who read with the eyes of an enlightened heart, will see, as another has said, "emerging from this confused mass of detail, something lovelier than the Taj Mahal, nobler than the Parthenon, more enduring than the Pyramids—nothing less than the form of the universal Kingdom of God springing up on earth; the New Jerusalem coming down from Heaven."

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Africa

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AFRICA.

Gaboon and Corisco Mission.

This mission occupies the Island of Corisco, and the shore of the Gulf of Guinea, from the equator to near Kamerun Bay, 4° north latitude. It also extends east into the interior about 150 miles behind the coast belt at Batanga.

Physical Aspects

The coast line is low, rising towards and below the equator. The navigation of the shore is dangerous, with reefs and isolated rocks; and the mouths of the numerous rivers are obstructed by sand-bars. Close to the hard, yellowish sand beach is a dense growth of bushes, flowering vines and low trees, above which tower the gracefully-rounded heads of the coco, oil, bamboo and other palms. This narrow strip of jungle follows the shore line. Behind it is a belt of sandy swamps, covered with tufts of coarse grass, which gives pasture to herds of oxen, antelopes and other wild animals. Back of this, at an average distance of a mile from the sea, the land slowly rises and bears a heavy growth of timber, extending inland 200 or 300 miles. In this forest are found elephants, oxen, pigs, antelopes, gazelles, monkeys, chimpanzees, gorillas and other animals; and the numerous rivers swarm with hippopotami. The Benita, Muni, Gaboon and Ogowe drain the country, and are fed by many small affluents. A chain of mountains, the Sierra del Crystal, runs southeast from Batanga, where it juts into the sea, until it strikes the Congo far inland, making the "Yellala Falls" of Capt. Tuckey.

The People

The natives roam through the forests, hunting ivory and gathering ebony, dye-woods, palm-oil, and gums, copal and caoutchouc. But they build their villages only on the banks of streams for convenience of their canoes and boats, the water courses being their only highways. Their farms of plantains, cassava, maize, sugar-cane, etc., are made in forest clearings. Their

features and color are those of the typical negro; but in the features there is great variety, some tribes being much more delicately fashioned than others, even to a degree of beauty; and among the tribes farther from the coast the shades of color become less dark. In the more open country of the far interior are large, populous towns. The tribes are very numerous and exceedingly clannish. Each possesses its own dialect belonging to the great Bantu family of languages, which covers the entire equatorial portion of Africa between the South Atlantic and Indian Oceans, and from 3° north latitude as far south as Zulu-land.

Government

The government of the region included in our mission field is nominally under foreign powers; Germany at the northern end, and France on the equator. Benito and the region around, and also the island of Corisco are claimed by both France and Spain, the latter, however, being in possession at present. The natives originally lived under a patriarchal form of government, no tribe being governed by any one ruler, but each village directed by a local "chief" or "headman," mistakenly called "king," whose position was due only to his being senior member of the family, and who had authority only so far as his age or force of character could command respect. This form of government still holds in the interior, even where France and Germany claim authority, but near the coast it is more form than substance, the foreign governments insisting on a measure of compliance with their methods of colonial control.

Distinctive Features

(1) *There are no roads.*—The narrow forest paths are trodden single-file in hunting or in emigrating from the bank of one river to another. The beach on the coast can be traversed by horse or donkey or hammock-bearer. But almost all the travel and trade are done in native canoes and boats dug from a single tree-trunk, and by small foreign sloops, schooners and steam launches. Our missionary travel had always been by small, open boats, dangerously traversing by sail the ocean for distances of a hundred miles or more, and by oar the inland rivers, until in 1871 was purchased for the mission a handsome rapid-sailing, sloop-rigged yacht, the "Elfe," which was most comfortable and serviceable for two years, when, by an unwise economy in dispensing with a responsible captain, it was lost on Corisco rocks. It was replaced by the "Hudson," a small schooner of twelve tons, which,

though safe and useful, was, by her painful slowness, a discomfort, and required constant repairs because of the faulty materials of which she was built. In 1885, the "Nassau," a small sloop, was built in Liverpool, mainly by funds raised among children in Sunday-schools and Mission Bands in America, and is used along the coast in the service of the mission. Because of the increase of steamer traffic along the coast and the greater rapidity and comfort of travel in this way, it is probable that the service of the Nassau may be discontinued. The interior stations are reached by walking through the Bush. Hammocks borne on men's shoulders are used when necessary, as in cases of illness or in transporting ladies.

(2) *There is no currency.*—All payments are made in barter of beads, knives, fish-hooks, plates, calico prints, etc., etc With these we buy materials for building houses, pay boatmen or other employes, and buy food for ourselves and school-children. The transportation of loads of these goods by boat or on the backs of porters, as described by Stanley, Du Chaillu and other African travelers, is a great hindrance to rapid progress.

(3) *There was no written language* of the dialects in our mission field until the Mpongwe was reduced in 1843 by Rev. Messrs. J. L. Wilson and William Walker. Other dialects have since been written: the Benga by Rev. J. L. Mackey, the Dikele by Rev. Messrs. Best and Preston, the Fang by the Rev. H. M. Adams and the Rev A. W. Marling, and the Bule by the Rev. A. C. Good, Ph.D. The structural differences between these are slight; the dissimilarity being mostly in vocabulary. They are easy of acquisition by foreigners. Scores of other dialects exist, *e. g.*, the Kombe, Mbiko, Orungu, Nkami, etc., for writing which no necessity arises, the Benga, Mpongwe, Fang and Bule answering all present wants.

The entire New Testament and parts of the Old, with Hymn-book, Catechism, "Peep of Day," "Come to Jesus," and other small books, are printed in both Benga and Mpongwe, and a Primer and the Gospels in Bule.

French is required by the government to be taught in our schools within French territory, and if a foreign language is taught within German territory it must be the German. In both, however, instruction is given largely in the vernacular as the main dependence in imparting spiritual truth.

(4) *There is no worship* in the proper sense of that word.

The natives have a religion, but it is a superstition called Fetishism. It does not come as near to a worship of God as idolatry does, for the idolater professes to worship God through the symbol of the idol, but the African negro, though distinctly admitting the existence of a supreme being as a creator and "father," gives him no actual worship. Sacrifices are made of food, and occasionally of blood—sometimes human—to spirits, to which prayers are regularly offered at the new moons, by the village patriarch or his deputies, and at other times by any individual in sudden danger. But these prayers have no confession of sin, no thanks, no praise. Fetishism consists in the wearing of charms or amulets to aid in the accomplishment of any given wish, or to ward off the machinations of a possible enemy. These charms may literally be *anything*—a shell, a bone, even a rag that has been consecrated by the fetish doctor, who professes, with his drugs and incantations, to inject into it a spirit, by whose efficiency the sick are to be healed, and the hunter, trader, warrior, gardener, etc , etc., made successful. Rules are also to be obeyed of abstaining from certain kinds of food, refraining from contact with certain articles, avoiding certain localities, etc These rules, and the dread of malignant spiritual influences, whose power is thus to be placated, make the religion of the native negro a bondage of fear.

Hopeful Characteristics

Work among the natives is pleasant and hopeful because of—(1) *Their receptivity.*—In our itinerations and village preaching they are attracted by the singing of hymns, listen with curiosity, and give a prompt assent to the truth and excellence of the gospel message, not often disputing, though objecting to the practical application of the decalogue to their lives and customs. We are not deceived by this ready assent. It does not arise from a welcome of the Saviour, whose name and gospel is utterly new to them, but from an absence of any regular system of theology. Having no such system for which to fight, they accept our statements out of a race-reverence and personal respect and courtesy. But even this gives us an opportunity of giving instruction which prepares the way for the truth to enter in.

(2) *Their hospitality.*—Though not cordial to strangers, they are warm in their welcome of members of tribes or families with whom they have marriage or commercial relations. And they are particularly polite in their reception of all foreign visitors, such as traders and missionaries. When

we acknowledge the claims for recognition of the village chiefs, and formally make ourselves their guests, we are at once accorded the freedom of the town, to go where and do as we please in its huts and around its fires; food is provided, the best hut cleared for our use, and our persons, boat, goods and crew are perfectly safe. This hospitality and honesty are, indeed, but a thin covering to a wild nature; for, if we independently encamp in a forest near a village, we may be robbed, and then there is no redress. But even such hospitality renders us safe; and the slight gifts expected to be made in parting are no more than would be given in payment for food and lodging in a civilized country.

(3) *Their kindness.*—Each missionary on arrival is addressed with the title of "father" or "mother;" and the pleasant feelings that soon grow up between teacher and pupil or employer and employes become strong and often tender. We are not called by opprobrious names, nor looked upon with suspicion or coldness. This is, in general, true; but, in connection with the new stations along the Ogowe, the missionaries have had more trouble with the fierce and warlike Fang tribe, who are disposed to encroach upon mission rights. Courage and prudence on the part of the occupants have so far, however, compelled respect.

(4) *Their docility.*—They are obedient, as children or servants. We are accorded large authority, much the same as native chiefs have in their villages. Indeed, that was the position that was formally voted in the council of Corisco chiefs to Mr. Mackey and his successors on his location on that island. The same is more or less true in other parts of our field, according as the missionary's own character is personally an impressive one. On his own premises he is sometimes as father to children, teacher to pupils, master to employes, judge to transgressors and magistrate to offenders.

Unfavorable Features

(1) *Want of effective government* sometimes interferes with comfort at our stations. Unkind feelings, engendered by jealousy or slander or misunderstanding, lead to petty outrages, which, if submitted to, open the way to greater and more audacious acts, for which no immediate redress can be obtained. Rightly to deal with such cases calls for patience, prudence, decision and tact.

(2) *Indolence* is natural to the people. Their wants, being few in food or clothing, are easily supplied from the rivers,

their women's farms, and from the forest. They have no trades, and but very limited arts of rude house and boat-building, carpentering and blacksmithing. When they profess Christianity their change of heart does not at once and entirely make them diligent where there is small occasion for diligence; and the native Christian, left to himself, lives like his heathen fellows, excepting their vices. It is necessary, therefore, to teach them industries, and stimulate ambition. Unlike some tribes of southern Africa, they are willing to change their rude tools and utensils, readily accept ours, and are glad to be taught carpentering. This is a field in which lay missionaries, *e. g.*, mechanics, are especially useful.

(3) *Slavery* probably existed in Africa as a punishment for crime long before it was stimulated to the seizure of weaker neighbors and tribes, to supply a foreign market. The united influence of the many missionary societies that line the coast, and the efforts of one Christian nation after another, have broken up the trade in Guinea negroes. There is now not a single slave exported from the west coast of Africa, although it is still done clandestinely on the east coast. And while suppressed on the west coast, it exists unrestrained as a domestic institution, the criminal class being passed "down river" from the interior to the coast. Their presence as the labor-class makes labor to the native eye distasteful and dishonorable, giving to the native Christian a plea for and temptation to idleness.

(4) *Intemperance* is a sad obstacle. The natives have their own beer, made from over-ripe plantains and bananas, and a sour wine from the sap of the oil and bamboo palms. But they have learned to like the more intoxicating qualities of our imported rum, gin and whiskey. These are obtained in abundance at almost all the English, Scotch, German, and other foreign trading-houses and dram-shops at the depots of the steamers and other vessels of commerce on the coast and up the rivers. Were it not for the use of foreign liquors in a trade otherwise legitimate and commendable, the concurrent testimony of our own and adjacent missions is that our native church membership would be vastly greater. What a record against the Protestant Christianity of Great Britain and Germany and America!

(5) *Polygamy*, with its kindred vices, is a bitter root, which develops into a tree whose thorny arms meet us at every path. It debases woman, disregards marriage, destroys the

family, and interferes with our control of female pupils. It makes marriage difficult for Christian young men who desire to be monogamists; and, inwrought into the customs of society in many unmentionable forms, follows our native members to the door and even into the church. The debasement which it has wrought in the minds of the natives has sapped virtue and chastity. It is a sad fact that many white men, representatives of civilization, trading on the coast, by adopting polygamy and encouraging kindred vices, while they deprive lust of none of its evils, give it a dignity that even heathenism did not claim for it.

MISSION STATIONS.

Baraka

(1) *The Gaboon district* was occupied June 22d, 1842, by the American Board of Commissioners for Foreign Missions at Baraka station, now Libreville, on the Gaboon, an estuary or inlet of the ocean, ten miles from its mouth, and fifteen miles north of the equator. This was really a transfer of a mission which had been begun eight years before at Cape Palmas. The founders of the Gaboon Mission were Rev. J. L. Wilson, Rev. Benjamin Griswold, Rev. Albert Bushnell, and Rev. William Walker, accompanied by their wives. Mr. Walker, the last survivor of the original band, passed away Dec. 9, 1896. He went first to Cape Palmas, Liberia, but was transferred to Gaboon in 1843. For thirty years after he was most of the time in Africa, and the corner-stone of the church, of the Mpongwe literature, and the civilization within Gaboon Mission was chiefly laid by his hands, and by his associate, Rev. Albert Bushnell. Other names identified with the mission are White, Porter, Preston, Best, Ford, Pierce, Herrick, Adams, Jack, St. John, Reading, Marling, Murphy, and a few others of short residence.

Mr. Griswold's name is connected with a second station, Ozyunga, two miles distant from Baraka, which was finally abandoned; Rev. Ira M. Preston's name with a third station, Olendebenk, twenty-five miles up the estuary from Baraka, which also, because of tribal wars and other causes, was abandoned; the names of Revs. E. J. Pierce, H. P. Herrick and H. M. Adams, with Nengenenge, sixty miles up the estuary. This station, after being forsaken for twenty years because of its unhealthfulness, was resumed in 1881,

but it was destroyed by a French gunboat not long after, and a new station was opened at Angom, ten miles beyond.

In 1843 intrigues were begun which, in 1844, resulted in the possession of that part of the coast by France, and the erection of a colonial government, with headquarters at Gaboon. Successes in mission work and native conversions in 1849 aroused heathen opposition and actual persecution of native Christians.

Rev. Messrs. Preston and Best prepared a grammar and part of the Gospels in the Dikele dialect. Henry A. Ford, M.D., was a skilful physician, and wrote a monograph on African fevers, which is a standard for reference on that subject. The names of Mrs. Walker, Mrs. Preston and Mrs. Bushnell are especially connected with the Baraka girls' school. Scanty reinforcements and frequent returns of those disabled by illness left Gaboon in 1870 with only one station, Baraka. In April, 1871, this station was transferred to the Presbyterian Board of Foreign Missions, and the work was united with that at Corisco, under the name of the "Gaboon and Corisco Mission" Reinforcements were sent to Baraka, and it was for some time the central station of the mission. Lying on the Gaboon River, ten miles from the sea, it is a depot for steamers, and has all the advantages as well as the drawbacks of a port of entry. Rev. W. C. Gault and Mrs. Gault labored here for some years, and after their transfer to Batanga Rev. Dr. Nassau, Mr. E. A. Ford, Mrs. T. S. Ogden, and Mr. E. Presset, a French teacher, carried on much evangelistic and educational work, extending the influence of the mission for many miles around. There is a church with 70 members, now under the oversight of the Rev. Dr. Nassau, the patriarch of the African mission. Schools were at first taught in the Mpongwe tongue, but after the French began to enforce their claim to this region in 1878, their requirement that all instruction should be given in French necessitated the employment of teachers who could use that language. Then began brighter days. Baraka has since been strengthened in the number of workers; its work has grown, the church has increased.

The distinctive importance of Gaboon parish is geographical and financial. Baraka was the depot of steamers; our supplies were kept there; it was our post-office, and, being central, most of our mission and Presbytery meetings were held there.

Since 1893, these have been transferred to Batanga, which is the centre at present. The schools formerly carried on in the Mpongwe dialect were closed because of the restrictions of the French Government, which requires all instruction to be given in the French language. Within the past few years, however, schools have been conducted by French teachers connected with our mission, secured through the kindness of the *Société des Missions Evangéliques* of Paris.

Corisco

(2) *The Corisco district* was occupied as a distinct mission by the Presbyterian Board in 1850. Corisco is a beautiful island, five miles long and three wide, sixty miles north of the equator, and fifteen to twenty miles from the mainland on Corisco bay. The dialect is the Benga. Among the workers here were Rev. J. L. and Mrs. Mackey, Rev. C. and Mrs. De Heer, and Rev. Ibia J'Ikenge, whose lives cover the thirty-one years from 1850 to 1881. Associated with them are the names of Simpson, Clemens, McQueen, Williams, Ogden, Loomis, Clark, Nassau, Paull, Reutlinger, Menaul, Gillespie, and others of shorter residence.

Messrs. Mackey and Simpson were the founders of the first Corisco station at Evangasimba, where the former left his impress upon the natives as a man of sterling integrity, good judgment and tact. A second station, Ugobi, two miles south of Evangasimba, was soon opened, where Rev. G. and Mrs. Georgiana (Bliss) McQueen are remembered as careful trainers and educators, their pupils being noted as excellent interpreters and English speakers. A third station, Elongo, three miles north of Evangasimba, was established, where Rev. William and Mrs. Clemens were known for their labor for pupils from the mainland, whither Mr. C. made numerous and long boat-journeys. A fourth station, Maluku, was located near Evangasimba, and here lived the careful translator and conscientious pastor, Rev. T. S. Ogden. To the care of himself and Mrs. Ogden was transferred Mrs. Mackey's flourishing girls' school, which afterwards passed successively into the hands of Mrs. Maria (Jackson) Clark and Mrs. Mary (Latta) Nassau. This school was finally placed at Elongo, under the care of Rev. C. and Mrs. De Heer and Mrs Reutlinger, on the occasion of the removal of the work at Maluku (and eventually that of Evangasimba) to the mainland at the Benito river. Ugobi had previously been consolidated with Elongo, the four Corisco stations being thus reduced to one.

Corisco had been selected as a mission basis under two beliefs—(1) that its insular position would assure exemption from fever; (2) that missionary effort should be spent in carefully educating natives, who would then undertake the danger and exposure of carrying the gospel to the distant regions. Neither of these was realized. The island was found to be quite as feverish as the mainland; the confinement of teaching was less healthful than the exercise of travel; and the chronic tribal quarrels made it impossible for our native agents to go any great distance from their own tribe. It was found that missionaries could travel with advantage to their own health and with more safety from the hands of rude distant tribes than the native Christians could. It was therefore not discouragement or weakness that reduced the four Corisco stations to the present single one at Elongo.

The distinctive importance of Corisco is as a field for encouraging native self-support and self reliance, the entire care of the district, church, school, etc., being placed in the hands of the native ordained minister, Rev Mr. Ibia J'Ikenge, the first convert baptized on the island. The church has a membership of 125, with several out-stations. In 1896 two congregations built chapels for themselves, and the pastor is encouraged by the gradual spread of Christian ideas, and the manifest elevation of the moral tone of the island, through the education of the girls and women.

The Presbytery of Corisco, formed in 1860, now supervises all the churches embraced in our Mission field. It is attached to the Synod of New Jersey.

As long ago as 1858 a visit was made to Corisco by a Spanish war vessel bearing a proclamation from the governor of Fernando Po, to the effect that only the Roman Catholic religion should be taught on the island. The only notice taken of this was a memorial to the United States Government, which led to an examination of the claim made, and the discovery that it was without foundation.

This seemed at the time to end the matter, as the newly imported priests and nuns left the island at once. In 1885, however, the claim of Spain was revived, in antagonism to that of France. Roman priests were again sent to Corisco and the attempt to prohibit all Protestant teaching, in any language, was renewed. The question has been referred to the State Department of Washington.

These rival powers have greatly hampered the work of

the Presbyterian Board in this region, but the Word of God, translated into the Mpongwe and Benga dialects, is a voice which cannot be altogether stifled by any strife of men.

Angom

(3) *Angom*, on the river Como, the northern branch of the Gaboon, was occupied in 1881. It affords a vast and promising field for missionary labor, being a central point among the large and vigorous Fang tribe. Forty-three villages can be reached by land within a few hours. Rev. A. W and Mrs. Marling labored earnestly here for many years, with the assistance of Mrs. T. S. Ogden, who in the absence or illness of Mr. Marling, was at times the only missionary at the station. In 1892 Rev. Mr. and Mrs. Bannerman were transferred here from Talaguga, but spent only a short time at the station when a protracted absence became necessary because of ill-health. A church was organized in 1894, which now numbers thirty-seven members. Mr. Marling translated Genesis and Matthew into the Fang language, and prepared a "First Reading Book" and Catechism, with ten hymns attached. He died of African fever in 1896, greatly lamented by the mission, the native Christians and the Church in the home-land.

Kangwe and Talaguga

(4) *The Ogowe district* was occupied by Rev. R. H. Nassau in 1874, at Belambila, on the Ogowe river, 150 miles up its course. A house was built here among the friendly Bakele, but the jealousy of other tribes made it unsafe to remain. In 1876 the station was removed twenty miles down the river to Kangwe Hill, among the Galwa, in the neighborhood of the Government Post at Lembarene. Here Dr. Nassau was joined by his sister, Miss Isabella A. Nassau, the first white woman to enter the Ogowe. This location was chosen in the consistent pursuance of what has been ever the objective point of the mission, the interior. The failure to find a path *via* either the Gaboon, the Muni (at Corisco), or the Benito, led to the attempt of the Ogowe, whose entrance had recently been forced by trading steamers. This attempt was stimulated by the very general feeling in the home churches that our duty was unfulfilled unless an immediate advance was made interiorward.

In 1876 Count Pierre Savorgnan de Brazza, a lieutenant in the French navy, accompanied by MM. Marche and Ballay, carefully explored and surveyed the Ogowe to its sources. Near those sources he found in 1878 other streams, flowing

south and east. On a second journey he descended one of those streams, the Alima, and found that it flows into the Congo, near Stanley Pool, thus proving a practicable route for our advance.

The original plan was to form a chain of stations from Kangwe to the Congo basin, if it were found practicable. A second station, Talaguga, ten miles up the river, among the Fang tribe, was occupied in 1882 by Dr. Nassau and Mrs. Mary (Foster) Nassau, whose lamented death in 1884 led to the transfer of Miss I. A. Nassau from Kangwe to that station. From this outpost, itineration by boat was carried on in both directions with many tokens of divine blessing.

In 1885 Rev. A. C. Good took up the work at Kangwe and through his itinerating efforts along the river and around the lakes connecting with the Ogowe, there was a precious work of grace, resulting in the organization of two churches in 1889, one at Wambalia, twenty miles below Kangwe, and the other at Igenja, fifty miles below. Early in 1892, a third church was formed at Longwe, and a new out-station was also established at Enyonga, eighty miles below Kangwe, among the Nkomi people, a branch of the Mpongwe tribe.

A church was also organized at Olamba, and the whole number of communicants had increased to over 300. Dr. Good revised the entire New Testament in Mpongwe, and prepared a new hymn-book.

This promising advance was interrupted by the interference of the French government, which forbade instruction in the vernacular, and laid such hampering restrictions on the missionaries that the Board at the earnest request of the Mission, resolved to commit the work in that region as soon as possible into the hands of French Protestants, and withdraw by degrees from French territory. In accordance with this policy, Talaguga was transferred in 1892 and Kangwe in 1893 to the *Société des Missions Evangéliques* of Paris. This Society finding itself unable to assume further responsibility in this direction, the Board is constrained to retain Baraka and Angom.

Benito

(5) *The Benito district* was occupied in January, 1865, at Mbade, at the mouth of the Benito River, 110 miles north of the equator. The dialect is the Kombe, but the Benga is understood.

Prominent names in the work here are Rev. George Paull,

Rev. R. H. Nassau and Mrs. Nassau, Rev. S. H. Murphy and Mrs. Murphy, Miss Isabella A. Nassau, and Rev. C. DeHeer and Mrs. De Heer, whose lives cover the twenty years from 1865 to 1885. Associated with them are the names of Reutlinger, Kops, Schorsch, Menkel, Gault and Misses Jones and Dewsnap. Rev. George Paull, the founder of Mbade station, was a man of noble character, with a rare combination of strength and amiability, of untiring labor and deep spirituality. His zeal consumed him. He lived in Africa but thirteen months, only three of which were spent in Benito. His work was carried on and enlarged by his immediate successors, Rev. Messrs. Nassau and Murphy. Mrs. Mary C. Nassau, with a spirit like that of George Paull, left a deep impress on the hearts of the heathen, and her hymn-book is ever on the lips of the native church. Mr. Murphy's energy called out the self-reliance of the native Christians. With his aid they broke the power of Ukuku Society, a most oppressive superstition, that held no native life of worth against its arbitrary orders, and that subjected even the lives of foreigners to frequent annoyance and actual danger. In 1869 a second station was built at Bolondo, two miles from Mbade, in the mouth of the river. In that year also Mr. Reutlinger made an attempt to penetrate the interior by way of the Benito River, and had partly overcome the opposition of the coast jealousy, when he died from an attack of erysipelas.

Rev. J. De B. Kops, during his short stay in 1872, made a favorable impression as a thorough teacher and trainer of the advanced class of the Bolondo boys' school. After his return to America that school-station, and, indeed, much of the entire Benito work, ecclesiastical, educational and financial, was carried on for several years by Miss I. A. Nassau, aided successively by Mr. Menkel, Miss Jones, Miss Dewsnap and a native minister.

Mr. P. Menkel, the captain of the mission vessel, has also made himself useful as a mechanic in erecting mission-houses and churches.

The church, numbering over 200 members, with a large Sunday-school, is under the charge of a native pastor. This church has sent off two colonies, and there are ten out-stations. Mrs. De Heer, Mrs. Reutlinger and Miss Hulda Christensen were the only missionaries permanently stationed here for several years until the appointment of Mr. Hickman in 1895. Mrs. De Heer has prepared a Benga-English

and English-Benga dictionary, and revised and translated other books, such as "Presbyterian Law," "Bible History," and "Jessica's First Prayer."

The importance of Benito as a station lies in the industry of its people and the missionary character of the native church. The fervor of George Paull flows on in the life of the Benito church; its members carry on several out-mission posts in their own district; have furnished from their number efficient elders for the Corisco and Gaboon churches; volunteered the first native assistants for the advance up the Ogowe, and from this church came most of the licentiates of our presbytery.

Batanga

Batanga, at first an out station of Benito, was made a regular station in 1889, under charge of Rev. B. B. Brier and Mrs. Brier. Mr. Brier died in 1890 after a brief but self-denying service and Mrs. Brier returned to the United States. Rev. G. A. Godduhn and Mrs. Godduhn, and the Rev. John McMillan, M.D., and Mrs. McMillan, reached Africa in 1890, and were assigned to Batanga. Dr. and Mrs. McMillan severed their connection with the Mission in June 1892. After four years of patient and effective service, Mr. Godduhn's health having failed, he and his devoted wife felt constrained to withdraw from the field and return to the United States.

When it was found that there was no hope of advancing inland by way of the Ogowe, and that the work on the river was seriously hampered, as intimated above, the main centre of our mission operations was transferred to Batanga, which lies within German territory, and gives better access to the interior. The territory of the Station extends from the Campo River, the German boundary on the south, to Little Batanga, giving a coast line of about 80 miles, and extending indefinitely into the interior.

The Rev. W. C. Gault and Mrs. Gault, Mr. E. A. Ford, Miss I. A. Nassau, Miss Louise Babe, and Dr. and Mrs. A. C. Good, joined the station in 1892, Dr. Good intending to work in the interior. A year later, Charles J. Laffin, M. D., and Mrs. Laffin, were added, and in 1894 Rev. Herman Schnatz, Mr. Oscar Roberts and Mrs. Roberts. In 1895 Miss. Ida Engles, under engagement of marriage to Mr. Schnatz, arrived, and became Mrs. Schnatz.

There is a constant and encouraging growth in the church at Batanga, and the truth is spreading in the surrounding country. Churches have been formed at Ubenji,

Kribi, Evume, Myume, and Laka. Along the coast several tribes have built "prayer-houses" of their own accord, especially the Mabeya, and are waiting for Christian teachers, whom they promise to support.

There is a boarding-school for boys and another for girls, at Batanga, with eight day-schools in the different towns. It was hoped to escape the difficulty as to language under German rule, but it has re-appeared in another though much less exacting form. The German government does not forbid the teaching of the vernacular, but requires German in addition at the coast, which makes it necessary for the teachers to understand that tongue. Many native dialects are spoken in the neighborhood, and much trouble has arisen with some of the tribes, who object to having their children taught in the Benga, the language of the majority. So strong is this prejudice, that at one time the schools were almost deserted.

The Training Class for African preachers is under the charge of Miss Isabella A. Nassau, whose long experience in Africa gives her especial fitness for this most important work.

Medical work has been done to some extent and with good results. The natives built a small hospital, and a dispensary has since been added.

The death of Mrs. Laffin in November, 1894, after a brief but effective service, and the return of Dr. Laffin to the United States because of serious illness, threw upon Mrs. Roberts, happily a regularly trained physician, the entire burden of the medical work. Although somewhat enfeebled by the climate, she stood bravely at her post until she too fell a victim to the fatal African fever in May, 1896, leaving behind her the memory of work well and lovingly done for the Master. The station remained without a physician till November of the same year when N. H. D. Cox, M. D., and Mrs. Cox joined the mission.

Efulen

By authority of the Board and with the approval of the Mission, Dr. A. C. Good, accompanied by native carriers only, made several tours of exploration into the interior, beginning July, 1892, with a view to opening mission work back from the coast. He penetrated the interior to a point about 150 miles from Batanga, passing entirely through the forest belt. He selected as a site for the first station a hill near Nkonemekak, about 1,800 feet above sea level, and called

by the natives Efulen, ("a mingling"). This site being subsequently visited by a committee of the Mission, was on recommendation approved by the Board. In 1893 Dr. Good, the Rev. R. H. Milligan and Mr. M. Henry Kerr were assigned to the work of establishing a station at this point, the two latter having joined the Mission a few months before. A little later Silas F. Johnson, M. D., and Mrs. Johnson and Rev. Melvin Fraser were assigned to the Station. Mr. Kerr, who is a mechanic, with the help of native workmen whom he trained for the purpose, soon built a temporary house, and later a more permanent one, together with the necessary furniture; and subsequently a school-house and dormitory for boys. In addition to the study of the language, and looking after the material interests of the Station, a good deal of itinerating work was done by the missionaries in the surrounding towns In the intervals between his tours of exploration, Dr. Good reduced the Bulu language to writing, and prepared a Primer, and subsequently translated the four Gospels, all of which, with the aid respectively of the American Tract Society and the American Bible Society, have been printed and sent to the field. The Gospels were eagerly welcomed by the people, and in three weeks, twenty-eight copies were sold.

After completing this work, Dr. Good in accordance with the plan approved by the Mission and the Board, made an exploring tour to the east and southeast of Efulen, covering some 400 miles. Being disappointed about carriers, he returned in advance of the time he had fixed, quite out of health, and was immediately seized with African fever to which he fell a victim December 13, 1894. He was greatly beloved and his death was sincerely mourned not only by the Mission but by the Church at large. History will accord him a prominent place in the ranks of the missionary explorers of the Dark Continent.

Elatte

During his last journey Dr. Good had selected Ebolewo'e as a site for the second station, which was subsequently approved by the Mission and the Board, and was occupied in 1895 by Mr. M. Henry Kerr, Rev. Melvin Fraser and the Rev. C. W. McCleary, the last named having joined the Mission that year. The Rev. W. C. Johnston and Mrs. Johnston having also arrived in 1895, were assigned to Efulen in place of Mr. Kerr and Mr. Fraser. The name Elatte has been given to the Mission settlement, which is about 75 miles east of

Efulen. Both a temporary and more permanent house have already been built, together with a slight structure for a school-house, and evangelistic and educational work are fairly begun. More recent exploration of the country makes it probable that Elatte can be reached from Batanga by a more direct route than that *via* Efulen.

The Dwarfs

During one of Dr. Good's journeys of exploration, he came upon a village of Dwarfs. A detailed statement of his experience is given in a letter which will be found in *The Church at Home and Abroad* of January, 1894.

"His letter fell under the eye of a noble Christian lady in Scotland whose heart had been deeply touched by Mr. Stanley's reference to the Dwarfs in his book, "Through Darkest Africa." After correspondence with the Board of Foreign Missions, she agreed to furnish funds with which to begin and sustain mission work among the Dwarfs, provided the Board would undertake it. On the basis of her liberal offer, the Rev. Smith Gardner Dunning was appointed to the Gaboon and Corisco Mission for the purpose of entering upon this work, and the Board expects to appoint another missionary on the same basis when he can be found. Meanwhile, Mr. Roberts and Mr. Hickman of our Mission, have made further explorations and discovered quite a number of Dwarfs hanging on the outskirts of the Mabeya tribe. It is feared that because of the migratory habits of these people, it may be found difficult to do permanent work among them, but the present purpose is to reach them as far as possible in their own towns, and endeavor to bring some of the most promising youth to the coast for instruction in Bible truth, and in the rudiments of education."

Encouragements

Besides the schools and churches enumerated, great encouragement is found in the following facts:—

(1) There is earnest desire for education on the part of many of the natives.

(2) Increase of interest in civilization is shown by the natives through the entire mission field.

(3) There is an open door to the interior.

(4) Freedom for woman's work is absolute, there being nothing in the native ideas or customs to prevent a woman doing all that her time, capability and strength may suggest in either village itineration, teaching of girls and women, or higher education of men.

(5) The rapid increase of native licentiates and candidates for the ministry, promises a supply of native pastors.

(6) A disposition to self-support is growing.

(7) There is a general increase of respect for law—a notable instance of which is an attempt of the Benito people

to remedy the evils of the prevalent anarchy by setting up a government modeled on a limited monarchy, which, though imperfect, showed that the gospel had made possible an effort toward civilization.

(8) The interest, dating from the travels of Livingstone and Stanley, with which the eyes of all the world are turned to Africa.

In connection with these recent discoveries, the Congo Free State, embracing about 25,000,000 inhabitants, has been secured to civilization and mission effort by the protection of the great powers of Europe. All these events cannot fail to have an important bearing on missionary labor in this land.

Climate and Health

In regard to the objection often made against missions in Africa, that it is the "white man's grave," it is just to say :—

(1) In so large a country as Africa, what might be true of one part would not necessarily be true of another part. Statements are made as incorrectly on the point of health as they are on the point of heat. The average of heat during the year in the Gaboon and Corisco mission is 80° Fahrenheit, and it never reaches above 98° in the shade. With the exception of the months of February and March, the nights are comfortably cool ; and in June, July and August blankets are required. The experience thus far in the interior seems to promise better conditions of health than on the coast.

(2) It is true, that there has been great loss of the life of white men on the west coast of Africa. This has been mainly of sailors and those engaged in commerce, many of whom live lives whose character, moral or hygienic, gives reason other than the climate for their deaths. And the fact of those unexplained deaths has operated unjustly against the country's reputation.

(3) Certain parts, *e. g.*, Sierra Leone and also the Upper Guinea coast, have been severe on even missionary life.

(4) As the equator is approached, and also south of the equator, health improves. The mortality in the Gaboon and Corisco mission has, therefore, been less than at Liberia and other points north.

(5) The numerous returns of workers from the Gaboon and Corisco mission have not all been due to ill-health. Unfitness for the work, and difficulty about the care of children have been frequent causes.

(6) Mental depression, due to the painful isolation of African mission stations, has made a physical condition in which fever-seeds, not otherwise dangerous, became fatal. Some of the earlier deaths were induced by intense home-sickness.

(7) All these causes operate less now than formerly. People know better how to take care of health. Profit is made by the experience of others. Food supplies are better. Household arrangements are more healthful. Frequent mail communications and the fresh, earnest support and practical sympathy, especially of the Women's Foreign Missionary Societies, have bridged over the long distance between Africa and home-love, and made less painful and depressing the isolation which is distinctive of an African missionary's life.

STATISTICS 1897.

Missionaries	30
Native workers	50
Churches	8
Communicants	1267
Pupils in schools	693
Pupils in Sunday-schools	1323

Liberia Mission.

Location and History

The mission supported in part by the Presbyterian Board, under the care of the Presbytery of Western Africa, lies in the republic of Liberia, whose limits are 7° 25′ N. lat. down to 4° 44′ N. lat., including a little over five hundred miles of sea-coast, with an average width in the interior of fifty miles. This interior extension may be increased, the territory of native princes which has been ceded to the republic not having very definite eastern limits.

The first settlement on that coast was on January 7, 1821, by eighty-nine free blacks who sailed from New York in 1820. In April, 1822, a colony of manumitted slaves from the United States was planted by the American Colonization Society, which for twenty-five years retained the supervision of them, under Governors Ashmun, Pinney and others, until

the establishment of the republic, with its capital at Monrovia, on July 26, 1847. Various missionary boards, representing all the evangelical Christian churches, followed with their agents those who had gone out as colonists.

The Government is modeled on that of the United States, having a President with his Cabinet, a Senate and a House of Representatives. Only negroes are allowed to hold office. There is no established church, and all faiths are equally tolerated. In 1896 the population comprised about 20,000 civilized negroes, chiefly of American origin, and 1,050,000 half-wild natives, who are gradually coming under the influence of civilization. The most interesting tribes are the Veys, Bassos, Kroos and Mandingoes.

The Government has formed treaties with most of the European countries, with Hayti and the United States. But it suffers for the lack of honest and intelligent officers to carry it on. Much charity may be allowed Liberia in the experiment it is making. Very few of the colonists at first had any experience in national affairs or political life. Most of them had been reared in servitude and dependence, and the new arrivals of manumitted slaves, sent from time to time, brought with rare exceptions only poverty and ignorance. This is part of the burden the government carries to-day. Many of the colonists, instead of being "missionaries" to the heathen, became degraded themselves, adopting all the vices and even the superstitions of heathenism. The admirable capabilities, agricultural and commercial, of the country have been developed almost solely by foreign capital and energy.

Missions and Missionaries

The first mission work in Liberia was done by Lot Cary, a slave who, having bought his freedom, was sent thither by Baptist aid in 1821, and labored until his death, in 1828. In answer to an appeal by Governor Ashmun in 1825, there came Swiss missionaries from Basle, who finally were transferred to Sierra Leone.

The American Board of Commissioners for Foreign Missions in 1834 sent Rev. J. L. Wilson, who settled at Cape Palmas. Thither followed him Rev. Messrs. White, Walker, Griswold and Alexander Wilson and their wives. At first there was success; but after some reverses the mission was, seven years later, removed to Gaboon.

The Presbyterian mission was commenced in February, 1833, at Monrovia, by Rev. J. B. Pinney, the more special

object being work among the aborigines, and only incidentally for the colonists. Stations were extended to the Kroo coast, near Cape Palmas. Messrs. Laird, Cloud, Finley, Canfield, Alward and Sawyer lived very short lives in the hostile climate. The Board then, in 1842, tried the experiment of sending only colored ministers, among whom were Rev. Messrs. Eden, Priest and Wilson; and Settra Kroo, Sinoe (Greenville) and Monrovia were occupied. The place made vacant by Mr. Eden's death was, in 1847, occupied by Rev H. W. Ellis, a freed slave from Alabama. The Presbytery of Western Africa was constituted in 1848, and attached to the Synod of Philadelphia. But it was found that American negroes were not exempt from fever, and, by their slave origin, lacked skill for the conduct of affairs; therefore other white men were sent out, notable among them Rev. D. A. Wilson, who did effective educational work at the Alexander High School, established at Monrovia in 1849. Mr. B. V. R. James, a colored man, also carried on a very successful school, his integrity and ability making him remarkably useful.

After many discouragements, there came a year of blessing in 1857. Rev. Messrs. Amos and Miller, colored men, were sent in 1859 from the Ashmun Institute (now Lincoln University), and Rev. E. W. Blyden, a graduate of Alexander High School, being added to the force, two new stations were opened. Mr. Amos died in 1864, and Mr. Miller in 1865. Rev. Edward Boeklen, of Germany, sent to take charge of the High School in 1866, died in 1868. The climate was exceptionally trying to white missionaries, and scarcely less so to the colonist negroes, whose birth and hereditary constitution in America gave them an unexpected susceptibility to fever.

Liberia's entire political power is in the hands of the colonists. The appointment of white missionaries by our Boards to superintend the financial affairs of the several missions was looked upon with suspicion, and bred animosity on the part of some of the Liberians. This feeling did not exist toward colored ministers from this country, and it was thought, therefore, that they were the proper persons to be sent to that part of Africa. The success of this policy is still to be demonstrated.

The Presbyterian community in Liberia is small, numbering probably not over one thousand. The Methodists and Baptists have strong stations and schools in the north, and

the Protestant Episcopal Church is working in the south, with headquarters at Cape Palmas. The Lutherans are stationed at Muhlenberg, a little inland, where they have an excellent school.

There are few common schools in the Liberian republic under government care. Almost all the schools are supported by foreign missionary funds. There is a college at Monrovia, supported by American non-missionary aid, for a short time under the presidency of Rev. E. W. Blyden, LL.D., but its status is only that of an academy. The teachers of the foreign missionary schools have thus far supplied all the education that the ordinary demands of the country seemed to require, and the few who have wished higher education have obtained it by going to America for that purpose. This is not found by experience, however, to be the best way, and it is hoped that in time these advantages may be offered to all who desire them in their own land.

For years past the policy of the Board of Foreign Missions has been gradually to throw the responsibility of the work in Liberia on the Presbytery of West Africa. With a fair measure of consecration and energy on the part of pastors and people there seems to be no reason why the churches under its care should not speedily become self-supporting. It is the constant aim of the Board to bring them to the point of providing not only for their own pastors, but for missionary work among the native tribes.

The Presbytery reported in 1897 twelve churches, with 384 members, and nine ministers, six of whom are supported by the people. There are six schools under the care of the mission, two of which maintain themselves; 173 pupils are reported. The Alexander High School at Clay-Ashland takes the lead in educational work; the others are mixed boarding and day-schools.

The Need

The great need of Liberia now seems to be that of educated, consecrated ministers and teachers from among the aborigines, with a sufficient number of well-qualified missionaries to guide and control their work until those shall arise from their own people who shall be equal to the task.

STATIONS 1897.

GABOON AND CORISCO MISSIONS.

BARAKA, on the Gaboon River, near the equator, 10 miles from the sea; occupied as a station, 1842; transferred from American Board, 1870; laborers—Rev. Robert H. Nassau, D.D., M.D., Mr. E. A. Ford, Mrs. T S. Ogden; outstation, Corisco on Corisco Island; 1 native preacher, 1 licentiate, and 8 native teachers and helpers.

ANGOM, above Nengeneuge, on the Como River; occupied as a station, 1881; laborers—Rev. W. S. Bannerman and Mrs. Bannerman, Mrs. Arthur W. Marling, Rev. Smith G. Dunning; 4 native teachers and helpers.

BENITO, 92 miles north of Gaboon; occupied as a station, 1864; laborers—Mrs. Louise Reutlinger, Mrs. C. De Heer, Miss Hulda Christensen, French teacher, Mons. Emmanuel Presset, *Rev. Frank Myongo*, and *Rev. Eliyani Nyenye;* 10 outstations, 1 licentiate, 1 Bible-woman, and 14 native teachers and helpers.

BATANGA, 170 miles north of Gaboon; occupied as a station, 1885; laborers—Rev. W. C. Gault and Mrs. Gault, Mr. Oscar Roberts, Rev. F. D. P. Hickman, H. E. Schnatz and Mrs. Schnatz, Newman H. D. Cox, M.D., and Mrs. Cox, Miss Isabella A. Nassau, Miss Louise A. Babe, and Capt Peter Menkel, *Rev. Itongolo ja Ivina;* 3 outstations, 1 licentiate, 16 native teachers and helpers

EFULEN, about 70 miles southeast of Batanga behind the coast belt; occupied, 1893; laborers—Dr. Silas F. Johnson and Mrs. Johnson, and Rev. W. C. Johnston and Mrs. Johnston.

ELATTE, about 75 miles east of Efulen; Rev. Melvin Fraser, Rev. C. W. McCleary, Mr. M. H. Kerr, and Albert L. Bennett, M.D.

LIBERIA MISSION.

CAREYSBURG, Rev. R. A. M. Deputie.
DOH, Rev. George B Peabody.
GRANGER, Mrs. S. E. Nurse.

MISSIONARIES IN WESTERN AFRICA, 1833–1897.

*Died. †Colored. ‡Transferred from the American Board. Figures, Term of Service in the Field.

GABOON AND CORISCO.

Babe, Miss Louisa,	1892	Brier, Mrs ,	1889–1890
Bacheler, H. M. (M. D.),	1879–1883	*‡Bushnell, Rev. Albert,	1844–1879
Bacheler, Mrs.	1879–1883	‡Bushnell, Mrs.,	1852–1885
Bannerman, Rev. W. S.,	1890	Campbell, Rev. G. C.,	1880–1887
Bannerman, Mrs.,	1890	Campbell, Mrs.,	1880–1887
Bennett, A. L., M D.,	1897	Christensen, Miss Hulda,	1891
*Boughton, Miss S. J.,	1871–1873	Clark, Rev. W. H.,	1861–1869
*Brier, Rev. B. B.,	1889–1890	Clark, Mrs. (Miss M. M. Jackson, 1858–),	1861–1869

*Clemens, Rev. Wm., 1853–1862
*Clemens, Mrs., 1853–1866
Cox, N. H., M. D., 1896
Cox, Mrs., 1896
*De Heer, Rev. Cornelius, 1855–1889
*De Heer, Mrs., 1855–1857
De Heer, Mrs., 1864
*Dewsnap, Miss. S., 1875–1881
Dunning, Rev. S. G., 1896
Fraser, Rev. Melvin, 1894
Ford, Mr. E. A., 1891
Gault, Rev. W C , 1881
Gault, Mrs., 1881
Gillespie, Rev. S. L., 1871–1874
Gillespie, Mrs. (Miss M. B. White), 1873–1874
Godduhn, Rev G. A., 1890–1894
Godduhn, Mrs , 1890–1894
*Good, Rev. A. C., 1882–1894
Good Mrs. (Miss L. B. Walker, 1877–), 1883–1895
†Harding, Miss M. L., 1882–1889
Hendricks, Mrs. S. E. 1873–1874
Hickman, Rev. Frank D., 1895
*Jacot, Rev. H. L , 1890–1892
Jacot, Mrs., 1890–1892
Johnson, Silas F., M. D., 1894
Johnson, Mrs., 1894
Johnston, Rev. E. W., 1895
Johnston, Mrs., 1895
Jones, Miss Lydia 1872–1888
Kaufman, Miss C , 1855–1858
Kerr, Mr. M. H., 1893
Kops, Rev. J. C. de B , 1871–1873
Kops, Mrs., 1871–1873
Laffin, Chas. J., M. D., 1893–1895
*Laffin, Mrs., 1893–1894
Loomis, C. L. (M. D.), 1859–1861
*Loomis, Mrs., 1859–1861
*Mackey, Rev. Jas. L , 1849–1867
*Mackey, Mrs., 1849–1850
Mackey, Mrs Isabel. 1851–1867
McCleary, Rev C. W., 1895
McMillan, Rev. J., (M. D.), 1890–1893
McMillan, Mrs., 1890–1893
*McQueen, Rev. Geo., 1852–1859
McQueen, Mrs., 1854–1865
*Marling, Rev. A. W., 1880–1896
Marling, Mrs (Miss J. B. Cameron, 1879–), 1881
Menaul, Rev. John, 1868–1870
*Menaul, Mrs., 1868–1870
Menkel, P., 1873
*Menkel, Mrs., 1874–1882
*Menkel, Mrs., 1890–1894
Milligan, Rev. R. H., 1893–1895
Murphy, Rev. S. H., 1871–74; 1877–80
Murphy, Mrs., 1871–1874
Nassau, Rev. R. H., D. D. (M. D.), 1861
*Nassau, Mrs. (Miss M. C. Latta, 1860–), 1862–1870
*Nassau, Mrs. Mary F., 1881–1884
Nassau, Miss Isabella A., 1868
*Ogden, Rev. Thos. S., 1858–1861
Ogden, Mrs., 1858–1861; 1882
*Paull, Rev. George, 1863–1865
Reading, Mr. J. H., 1875–77; 1880–1888
Reading, Mrs., 1875–77; 1880–1886
*Reutlinger, Rev. S., 1866–1869
Reutlinger, Mrs. Louise, 1866
Roberts, Oscar, 1894
*Roberts, Mrs. M. D., 1894–1896
Robinson, Rev. W. H., 1881–1886
Robinson, Mrs., 1884–1886
Schnatz, Rev. H. E., 1894
Schnatz, Mrs. (Miss Engels). 1895
Schorsch, Rev. W., 1873–1876
*Simpson, G. W , 1849–1851
*Simpson, Mrs. 1849–1851
*Smith, Mrs. J. M. (Miss J. M. Lush, 1873–1876), 1876–1881
Taylor, G. W. (M. D.), 1873–1874
‡*Walker, Rev. W., 1879–1884
Williams, Rev. E. T., 1853–1854
Williams, Mrs., 1853–1855

LIBERIA.

*Alward, Rev. Jonathan P., 1839–1841
Alward, Mrs., 1839–1841
*Amos, Rev. Thomas H.,† 1859–1869
*Amos, Rev. James R.,† 1859–1864
*Barr, Rev. Joseph, 1832–1832
Blaine, W. H., † 1891
Blyden, Rev. E. W., † 1857-1861; 1873–1878

Blyden, Mrs. † 1873–1878
*Boeklen, Rev. Edward, 1866–1858
Brown, Mr. H. D., 1882–1885
*Canfield, Rev. Oren K. 1839–1842
Canfield, Mrs., 1840–1842
*Cloud, Rev. John, 1833–1833
Coke, Miss Louisa, † 1847–1848
Connelly, Rev. J. M., 1844–1849
*Cranshaw, Mrs. J. D., † 1888–1891
*Deputie, Rev. J. M., † 1869–1877
Deputie, Mrs., † 1869–1877
Deputie, J. M., Jr., † 1888–1895
Deputie, Rev. R. A. M., † 1870
Diggs, Mrs. E. A., † 1878–1881
*Dillon, Rev. T. E., † 1865–1879
Dillon, Mrs., † 1865–1879
*Donnell, Rev. D. L., † 1878–1879
Donnell, Mrs., (Mrs David), † 1880–1881
*Eden, Rev. James, † 1843–1847
Ellis, Rev. H. W., † 1846–1851
*Erskine, Rev. H. W., † 1848–1876
Ethrige, Mrs. R. A., † 1882–1887
*Ferguson, Mr. D. C., † 1863–1873
*Finley, Mr. F. J. C., † 1834–1835
Flournoy, P. F., † 1871-1876; 1882
Frazier, Rev. D. W., † 1883–1896
George, S. J., † 1891–1895
*Harrison, Rev. Simon, † 1854-1872
Harrison, Mrs., † 1854–1872
*Herring, Rev. Amos, † 1854–1873
Herring, Mrs., † 1854–1873
Herndon, Mr. Jas. P., † 1888–1891
Hilton, Rev. J. W. N., † 1889–1894
*Herring, Rev. Amos, † 1854–1873
Herring, Mrs., † 1854–1873
*James, Mr. V. B. R., † 1849–1868
Jones, Mrs. M., † 1880–1885
Jones, J. E., † 1891–1895
Kennedy, Rev. Z. R., † 1878-1882
Kennedy, Mrs., † 1878–1882
King, Mr. A. B., † 1870–1895
King, Mrs. B., † 1870–1895
King, Robert D., † 1891–1892
*Laird, Rev. M., † 1833–1834
Laird, Mrs., 1833–1834
*McDonogh, Mr. W., † 1842–1871
*Melville, Mr. F. A., † 1856–1868
*Miller, Rev. Armistead, † 1859–1865
Nurse, Mrs. S. E. (Mrs. Waters, 1876–), † 18—
Parsons, Mrs. Mary E., † 1855–1858
Payne, Mrs. G. C., † 1893
Peabody, Rev. G. B., † 1895
*Perry, Rev. Frank B., 1887–1895
*Perry, Mrs., 1887–1888
Pinney, Rev. J. B., 1832–35; 1839–1840
*Priest, Rev. James M., † 1843–1883
*Priest, Mrs., † 1843–1880
*Priest, Mr. J. R., † 1879–1880
Priest, Mrs., † 1879–1882
*Roberts, Rev. Thos. H., † 1888–1889
*Sawyer, Rev. Robt. W., 1840–1843
Sawyer, Mrs., 1841–1849
Sevier, Rev. S. S., † 1884–1887
*Strobel, Miss C., † 1850–1864
Temple, Mr. James, † 1833–1834
Tytler, Mr. Ephraim, † 1837–1839
Van Tyne, Miss C., 1841–1844
White, Mr. J., 1855–1856
White, Mrs., 1855–1856
Williams, Rev. E. T., 1856–1860
Wilson, Rev. David A., 1850–1858
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*Wilson, Rev. Thomas, † 1843–1846
Witherspoon, Mr. M. M., † 1862–1863

Books of Reference.

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Alexander Mackay of Uganda. By his Sister. $1.50

Adventures in the Great Forest of Equatorial Africa. Paul du Chaillu. $1.75

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Eastern Africa as a Field for Missionary Labor. Sir Bartle Frere. 5*s*.

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Five Years with the Congo Cannibals. Herbert Ward. $2.25
Forty Years among the Zulus. Rev. Josiah Tyler
Gaboon Stories. Mrs S. J. Preston. 80 cents.
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George Paull of Benito. S. Wilson, D. D. $1.00.
Glimpses of Western Africa. S. J. Whiton. 85 cents.
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In Darkest Africa. H. M. Stanley.
Life of Bishop Hannington. E. C. Dawson.
Life of David Livingstone. Samuel Smiles.
Life's Adventures in South Africa. R. Moffat. 75 cents.
Missionary Landscapes in the Dark Continent. Rev. James Johnston
Missionary Travels and Researches in South Africa. D. Livingstone. $1.75.
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The New World of Central Africa. Mrs. H. Grattan Guinness. $2.00.
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China

MONGOLIA
PEKING
CHIHLI
SHANTUNG
SHANSI
HONAN
SHENSI
KANSU
TIBET
SZECHUEN
HUPEH
KIANGSU
ANHUI
CHEKIANG
KIANGSI
FUH KIEN
HUNAN
KWEI-CHAU
YUNNAN
KWANG-SI
KWANG-TUNG
TONG KING
HAI-NAN
SIAM
Gulf of Pe-chi-li
YELLOW SEA
Gulf of Tong-king
Scale of English Miles.
China Inland
ENGLAND
Same Scale
WALES
FORMOSA

CHINA.

The Country.

Population

"The Middle Kingdom" contains more than one-fourth of the human race. A New England pastor has suggested the following object lesson: A diagram is drawn containing one hundred squares, each representing four millions of souls. On this surface, which stands for China, ten squares are marked off for France, eighteen for the United States, etc.; and the population of China exceeds, by more than one-half, the aggregate population of the five foremost nations of Christendom. Various estimates have been made by those best qualified to judge; it is probably safe, however, to place the population of this hive of humanity at three hundred and fifty millions.

Area

The eighteen provinces of China proper embrace an area of a million and a half square miles; while the Chinese empire extends over nearly one-tenth of the habitable globe. "Each province in China," says a recent writer, "is about as large as Great Britain; so that China proper may be compared to eighteen Great Britains placed side by side. But when we include Mongolia, Manchuria, Thibet, and other dependencies, we find that the vermilion pencil lays down the law for a territory as large as Europe and about one-third more."

History

Chinese history embraces a period of more than forty centuries. The chief authority for this history is the *Shu King*, a work in which Confucius compiled the historical documents of the nation. From this we learn that Yao and Shun reigned from 2357 B.C. to about 2200 B.C., when the *Hia Dynasty* was founded by Yu the Great. This was succeeded, 1766 B.C., by the *Shang Dynasty*, which in its turn was overthrown, about 1100 B.C., by Wu Wang, founder of the *Chau Dynasty*. During this period (1100 to 255 B.C.) lived Confucius, who was born 551 B.C. The *Ts'in Dynasty* was founded 249

B.C. by the tyrant Lucheng, who was the first to assume the title *Whangtee*. He built the Great Wall as a protection against the invasion of the Tartars, and attempted to blot out the memory of the past by burning the books that contained historical records. From the name of this dynasty the country was called Chin or China. The *Han Dynasty* continued from 206 B.C. to 220 A.D. One of the emperors of this line restored the books destroyed by Lucheng; and another, A.D. 66, sent to the West, in search of a new religion, messengers, who returned accompanied by Buddhist priests. A period of division was succeeded by the second *Ts'in Dynasty*, which continued until A.D. 420. After the rule of the Tartars in the North, the families of *Sung* and *Tang* came successively into power. The invasion of Genghis Khan, in the thirteenth century, resulted in the establishment of the *Mongol Dynasty* (A.D. 1279–1368). A revolution led by a Buddhist monk overthrew the *Mongols*, who were followed A.D. 1368 by the *Mings*. This dynasty continued until A.D. 1644, when the Manchoo Tartars, taking advantage of a political quarrel, placed upon the throne Shun-chi, son of their own king, and founded the *Ts'ing Dynasty*, which continues to the present day.

Language

The Chinese language has no alphabet; each character represents a word. The imperial dictionary of the Emperor Kang-hi contains more than forty thousand characters; but it is said that only five or six thousand are in ordinary use. These characters are not inflected. Distinctions which in other languages are marked by a change in the form of the word, in the Chinese are made by using additional characters *e. g.*, people is *multitude man*, son is *man child*, etc. In the written language the characters are arranged in perpendicular columns, which are read from top to bottom and from right to left. The negative form of the Golden Rule, as given in the *Lung-yu* or "Conversation," is regarded as a good specimen of Chinese style:

Ki	su	uk	pok	uk	sic	u	ing.
Self	what	not	wish	not	do	to	man.

The *Wen Li* is the written or classical language, and is understood in all parts of the empire, while the spoken dialects or colloquials differ almost as much as do the languages of Europe. The *Wen Li* is not used in conversation. For this the following reason is given: since the

number of characters is many times greater than the number of monosyllables which it is possible to form with the vocal organs, several different characters must receive the same sound. The written language therefore speaks to the eye rather than to the ear. Quotations from books, used in conversation, are most intelligible when already familiar to the listener. Among the more important of the colloquials are the Canton, the Amoy, the Foochow, the Shanghai, and the Ningpo.

The *Kwan-hwa*, "language of officers," is the court dialect, which the government requires all its officials to use. It is commonly called by foreigners the *mandarin* (from the Portuguese *mando*, to command). It is the prevalent language in sixteen provinces, and is spoken by about two hundred millions of Chinamen, Both the Mandarin and the more important colloquials have been reduced to writing.

To master the Chinese language is not an easy task. John Wesley said the devil invented it to keep the gospel out of China. The difficulty of acquiring one of the colloquials is increased by the use of the tones and aspirates. For example, in the colloquial of Amoy there are ten different ways of uttering the monosyllable *pang*, and according to the utterance it has as many different meanings. A missionary was once visiting a family who were mourning the death of a near relation. Wishing to ask whether they had buried the corpse, he used the right word, but misplaced the aspirate, so that he really asked whether they had murdered their relative.

Pigeon-English is business English. "Pigeon" was merely the result of the Chinaman's attempt to pronounce the word *business*. This Anglo-Chinese dialect is a jargon consisting of a few hundred words—chiefly corrupt English words—while the idioms are mostly Chinese. It serves the purpose for which it was invented, enabling the two races to communicate at the commercial centres without the necessity of either learning the language of the other.

Character of the People

"Never," says Dr. W. A. P. Martin, "have a great people been more misunderstood. They are denounced as stolid because we are not in possession of a medium sufficiently transparent to convey our ideas to them or transmit theirs to us; and stigmatized as barbarians because we want the breadth to comprehend a civilization different from our own. They are represented as servile imitators, though they have borrowed less than

any other people; as destitute of the inventive faculty, though the world is indebted to them for a long catalogue of the most useful discoveries; and as clinging with unquestioning tenacity to a heritage of traditions, though they have passed through many and profound changes in their history."

Religions

The Chinese had anciently a knowledge of a divine Being, received possibly by tradition from an earlier time. The worship of this great Power, which they called *Shangte* (Supreme Ruler), became very early a representative worship. It was restricted to the emperor; the people had no part in it. This fact may account for the growth of idolatry, the worship of a great multitude of spirits, and the worship of ancestors. "It is not ingratitude," they say, "but reverence, that prevents our worship of Shangte. He is too great for us to worship. None but the emperor is worthy to lay an offering on the altar of Heaven." Although the original monotheism is retained in the state worship of to-day, the idea of God is almost wholly lost.

Confucius used the more indefinite term *T'ien* (heaven) instead of Shangte, though doubtless referring to the personal Being whom his countrymen had worshipped. He did not pretend to originate any new system of doctrine, but merely to expound the teachings of the wise men who had preceded him. He enjoined the duties arising out of *the five relations*—those subsisting between emperor and subject, father and son, husband and wife, older and younger brother, friend and friend. He also taught *the five virtues*—*jen*, benevolence, *yi*, righteousness, *li*, propriety, *cu*, knowledge, *sin*, faith. But of all the duties arising out of the relations of life, Confucius dwelt most upon respect for one's parents Filial obedience is the first and greatest duty. "No stigma which could be attached to the character of a Chinaman is more dreaded than that of *puh-hiao*, undutiful. But a good principle is carried to an unwarranted extreme when Confucius teaches that filial piety demands the worship of parents and sacrifice to them after death. The little tablet set up in the ancestral hall is supposed to be occupied, while the service is performing, by the spirit of the departed whose name and title are inscribed upon it. Before this tablet incense and candles are burned and prostrations made; offerings of food are brought; while paper money and other articles made of paper, supposed to be needed in the spirit world, are burned."

When the disciples of Confucius asked their master about death he frankly replied, "Imperfectly acquainted with life, how can I know death?" The doctrine of the immortality of the soul, though implied in ancestral worship, was not distinctly taught. Confucius recognized the existence of a God, but was unable to teach anything definite concerning Him. It has been well said that there is in the system "no bringing down of God to men in order to lift them up to Him."

Taouism orginated with Lao-tse, who lived in the sixth century B.C., and was contemporary with Confucius. It was an abstruse system full of superstitions. As a religion it did not become popular until, influenced by Buddhism, it was modified to its present form. It supplied some of the gods that are supposed to watch over the interests of the people.

The spiritual wants of the Chinese were not satisfied. It was no doubt the imperfection of their religious systems that led the emperor Mingte, of the Han Dynasty, to send an embassy in search of teachers, and disposed the people to listen to the doctrines of Buddhism. The distinctive characteristics of the system, as given by Dr. Nevius, are a belief in a benevolent deity associated with inferior ones, whose special object and care it is to save man from sin and its consequences; the doctrines of the transmigration of souls and the efficacy of good works. The great object of worship is to make provision for the future state by obtaining merit. Most of the worshippers at the temples are women. Believing in the transmigration of souls, they hope, by faithfulness in worship, to be born in more favorable circumstances.

The Chinaman has been called a religious triangle. He does not profess one of the *San Kiao*, or three creeds, to the exclusion of the other two. All three exert an influence over his mind. They are supplementary; the one is supposed to meet a spiritual want for which the others make no provision. But his three religions have not made the Chinaman moral; they have not taught him about God; they have not delivered him from the thraldom of sin.

Work of the Nestorians.

In 1625, at Si-ngan Fu, in the province of Shensi, a monument was found which establishes the fact that the gospel was introduced into China by Nestorian missionaries.

It was erected during the Tang dynasty, in 781 A.D. The inscription upon the tablet, in ancient Chinese and Syriac characters, gives an abstract of the Christian religion, and some account of the Nestorian missions in China.

The work and influence of the Nestorians must have been widely extended in the eighth century. The tablet speaks of the great eternal cause as "Our three in One mysterious Being, the true Lord." It gives an account of the creation, the sin of man, the circumstances connected with the advent of our Lord, His work and ascension, the growth of the early Church, the coming of missionaries to China and their favorable reception by the emperor, who said of Christianity: "As is right, let it be promulgated throughout the empire." Among the various causes given for the loss of that wide influence which the Nestorians exerted for several centuries is the following: "Their civilization was of a lower type than that of China" Persecutions and dynastic changes weakened the Church, and it finally became extinct.

Early Protestant Effort.

Protestant missionary effort in China is embraced in three periods: first, from 1807 to 1842; second, from 1842 to 1860; third, from 1860 to the present time.

Robert Morrison, sent by the London Missionary Society, sailed in 1807, and went first to Macao, a Portuguese settlement in the mouth of the Canton River. He afterwards became translator for the East India Company's factory outside of Canton. He was most diligent in his work of study and translation, and though "a prisoner in his own house, so far as direct evangelistic work was concerned," he secretly instructed as many natives as he could reach. He baptized *Tsai A-ko*, the first convert, in 1814. His translation of the New Testament was completed about that time; and in 1818, with the assistance of Milne, the whole Bible was finished. The work of the first period was done chiefly in the Malayan archipelago. It was a time of foundation-laying. The language was studied, grammars and dictionaries were made, the Bible and other books translated. Tracts and parts of the Scriptures were distributed, about one hundred converts were baptized, and a few native preachers trained for the work.

In 1842, by the treaty of Nanking, five ports—Canton, Amoy, Ningpo, Foochow and Shanghai—were opened to

foreign trade and residence. These cities were at once entered by the faithful laborers, who, in the Island Missions among Chinese emigrants, at Malacca, Penang, Singapore and Batavia, had prepared for such an opening. Other missionaries were sent, and at the close of the second period, though all effort had been confined to the treaty ports, the native Christians numbered about thirteen hundred.

The Treaty of Tien-tsin, 1860, not only legalized Christian missions and recognized the rights of Chinese converts, but opened other places to the gospel.

Work of the Presbyterian Church.

The Board of Foreign Missions of the Presbyterian Church, which grew out of the Western Foreign Missionary Society, and was organized October 31, 1837, commissioned Rev: R. W. Orr and Rev. J. A. Mitchell for the Chinese Mission. They sailed from New York December 9, 1837, for Singapore. Mr. Mitchell was soon removed by death and Mr. Orr was compelled by failing health to return within two years. Rev. T. L. McBryde, sent out in 1840, returned in 1843 for the same reason. The next reinforcements were J. C. Hepburn, M.D., who still continues in the service of the Board, and Rev. Walter M Lowrie, who met his death by the hands of pirates in 1847.

Dr. Hepburn and Mr. Lowrie in 1843 transferred the mission from Singapore to Amoy, China, and were soon joined by Dr. D. B. McCartee, now working in Japan, and Mr. Richard Cole. A special appeal was now made for funds, and as a result the church was enabled to strengthen the mission. Among those sent out were Rev. Messrs. R. Q. Way, M. S. Culbertson, A. W. Loomis, Mr. M. S. Coulter, and their wives, Rev. Messrs. Brown, Lloyd and A. P. Happer. Macao, Amoy, and Ningpo were occupied as stations.

Our Missions in China are six, viz. :

I. Canton Mission.
II. Hainan Mission
III. Pekin Mission.
IV. East Shantung Mission.
V. West Shantung Mission.
VI. Central China Mission.

Canton Mission.

Canton

Canton, the capital of the province of Kwantung, is located on the Canton River, seventy miles from the sea. It contains a population of 1,500,000. The city was occupied as a mission station in 1845, Macao having been the seat of the mission for a few years. The first laborers were Rev. Messrs. Happer, Speer, and French. The agencies at first employed were chapel preaching, distribution of the Scriptures, teaching and ministering to the sick. In 1846 a boarding-school for boys was established. A dispensary, opened in 1851, was under the care of Dr. Happer until the arrival of Dr. Kerr, in 1854.

The First Church was organized with seven members in January, 1862, and has now 143. Its house of worship, first occupied in 1874, is located opposite the Shamin, an artificial island near the left bank of the river, where foreigners reside.

The Second Church, organized in 1872, has a membership of 423, and occupies the Preston Memorial Chapel, dedicated in 1883, in memory of Rev. C. F. Preston, a missionary of the Board from 1854 to 1877.

The Third Church was organized in 1881, is situated in the centre of the city and has 88 members.

Several other churches in the neighborhood of Canton, numbering from 20 to 230 members, are cared for by the mission. Most of these were founded in the face of bitter opposition, and have always been more or less persecuted. In 1894 Canton was visited by the bubonic plague, which swept away nearly 100,000 victims. This was attended by a wide-spread out-break of superstitious hostility against foreigners, who were supposed to have caused the pestilence. The chapel of the Shek Lung Church was destroyed for the third time within a few years, and a Chinese teacher murdered. The church at San Ning, consisting largely of Chinese converted while in America, also suffered severely.

Chapel services, with daily preaching, are maintained at four different points in the city. In this work the missionaries are assisted by native preachers; as a result, thousands hear the gospel every year.

Out-Stations There are twenty-eight out-stations with congregations of varying size, not as yet organized into churches. Many of them have neat chapels, built by themselves.

Schools A boys' boarding-school, opened in 1885, has given a thorough Christian training to more than 300 boys, many of whom have become preachers and teachers. In 1893 it was incorporated with the "Christian College" founded by the late Dr. Happer, as the crowning labor of the long and fruitful life which he devoted to the service of China. This college while in close connection with the Mission is controlled by its own trustees, chosen by the Board of Foreign Missions. There are 106 students. In 1896 a chapel was added, given by the Rev. Dr. and Mrs. Noyes in memory of their parents.

The Canton Female Seminary was opened in 1872, by Miss Harriet Noyes, who still superintends it, assisted by Miss Butler and Miss Lewis. It comprises a training school for women, and a girls' boarding-school, with advanced, intermediate and primary grades. There are 183 pupils. The Missionary Society of the school supports three Bible-women.

There is a small orphanage under the care of the mission, and a school for the blind, which originated through the medical work of Dr. Mary Niles. This was removed to Macao at the time of the plague. Thirty day-schools are sustained in Canton and the vicinity.

Medical Work Dr. Peter Parker, the founder of medical missions in China, opened a hospital in Canton in 1835, chiefly for the treatment of diseases of the eye. In 1854 the care of the hospital was transferred to Dr. J. G. Kerr, who is supported by the Presbyterian Board, while the finances of the institution are managed by the Canton Hospital Society. The current expenses are met by the foreign community and the Chinese officials. Over twenty thousand patients receive treatment in a year. The Chinese name for the institution means "The Hospital of Broad and Free Beneficence." With the healing a spiritual gift has been offered, for the two-fold duties of the medical missionary have been recognized, as expressed in the words of our Saviour, "Heal the sick, and say unto them, The kingdom of God is come unto you." There is a daily morning service in the hospital chapel, followed by personal visitation, and the distribution of religious books and tracts.

No more fruitful field for evangelistic work could be desired. A large class of medical students is under instruction. Dr. Kerr has published 20 medical works in the Chinese language.

There is a Sunday-school connected with the hospital, and day-schools for men and women.

Four dispensaries in other parts of the city reach thousands of patients yearly.

The Gospel Medical Boat, in charge of Rev. A A. Fulton, performs the functions of a traveling chapel and a dispensary. Two colporteurs and a Chinese doctor are employed upon it, and it visits each year hundreds of villages. This work is supported by four Christian Endeavor Societies in America.

Lien Chow

Lien Chow, 200 miles northwest of Canton by water, was long an out-station of Canton. It is an important point, lying near the province of Hunan, which is almost untouched by missionary effort, and within easy reach of the Ius, an aboriginal tribe inhabiting the hill country, who seem peculiarly open to evangelistic work. A chapel was leased in 1879 by Mr. Henry, and a church organized in 1886 with a Chinese pastor, In 1886 a chapel was built at Sam Kong, 10 miles distant, where it seemed best that the missionaries should live. A house was secured after much delay and occupied by Dr. and Mrs. Machle and Miss Louise Johnston.

A hospital was opened in 1891, and a women's ward added in 1895. Property for a hospital was secured at Lien Chow, but the opposition was so great that it was not occupied until 1897.

Five day-schools and four out-stations are connected with this station.

Yeung Kong

Yeung Kong, 150 miles southwest of Canton, was first opened in 1886, in spite of serious opposition. In 1893, property was obtained and occupied by Rev. Andrew Beattie and Dr. D. A. Beattie, with their wives. In February 1895, a mob destroyed the chapel and drove away the missionaries, interrupting the work for a time. After quiet was restored, the place was occupied by Rev. G. W. Marshall and Rev. E. P. Fisher, and the dispensary and chapel reopened. There are two out-stations and a small school.

Kang Hau

Kang Hau, 200 miles northwest of Canton, is the centre for work among the Hakkas, a thrifty and intelligent race inhabiting the

highland region, who are perhaps the most promising element in the province. A church was organized in 1890. Work will be carried on in the Hakka dialect, which is quite different from the Cantonese.

Hainan Mission.

The Island of Hainan is situated at the extreme southern point of the Chinese Empire, and is 250 miles southeast of Hongkong. It is about twice the size of New Jersey, with a population estimated at 1,500,000.

About one-third of the island is in possession of the original inhabitants, the Loi, who occupy the whole of the hill country and a part of the northwestern plain. The remainder is occupied by descendants of emigrants from the regions about Amoy. A few thousand Hakkas are also found in the district near the hills.

The Loi are generally taller and finer looking than the Chinese, have gentle manners, and while the different tribes have constant trouble among themselves they are kindly disposed toward strangers and seldom attack the Chinese unless they have received some injury from them. They are governed by their own chiefs, some of whom recognize to some extent the authority of the Chinese Government. They have their own language, but some of them understand the Hainanese dialect.

The first Protestant missionary effort was undertaken by Mr. C. C. Jeremiassen, then an independent missionary, who came to the island in 1881 and first made his headquarters at Hoihow, the only port open to foreign trade. In the early part of the following year, he made an entire circuit of the island, selling books and dispensing medicines. Mr. Jeremiassen continued the work alone until he joined the Canton Mission in 1885. During that year Rev. H. V. Noyes of Canton visited the chapel in Nodoa, a market town, examined 22 applicants for baptism and baptized nine.

Kiungchow

In November 1885 Dr. McCandliss moved to Kiungchow, the capital of the island, three miles inland, where they rented a large ancestral hall which is still retained by the Mission. They were joined by Mr. and Mrs. Gilman early in February. In 1887 the station rented an ancestral hall for hospital purposes. One evening during the triennial examination, a soldier was

shot. He was taken to the hospital and the wound dressed amidst hundreds of spectators. His life was saved. This brought the hospital work into great prominence.

There is but one chapel in Kiungchow, and that in connection with the hospital where daily instruction is given to the patients and such visitors as are inclined to enter. During the quarterly examinations held for Chinese students it is crowded daily with constantly changing audiences.

An outbreak of the plague in 1895 forced the missionaries to remove to Hoi How, the seaport, where they were able to obtain land, and have built permanent and healthful houses.

The ladies of the Mission carry on a school for children, and visit the women in their homes

Nodoa

During '86 and '87, a large force of soldiers was stationed at Nodoa, 90 miles from Kiung Chow, to quell the district feud and to open the Loi country to the south. During the summer of '87 fever broke out among them and many died. Mr. Jeremiassen immediately went to them and was so successful in treating them that not a single patient died under his care. For his services the officer in charge gave him a site and money to erect two cheap hospital buildings, one of which was, at the expense of the Mission, made permanent and is still in use as a school building.

Rev. F. P. Gilman and Mrs. Gilman went to Nodoa in 1889, and were followed by the Rev. J. C. Melrose and wife.

A chapel was built and schools begun for boys and girls. Several dialects are spoken here, but all the pupils and most of the Christians are Hakkas. A dispensary was opened at once, and a suitable building for the hospital is under way.

A small press, given by friends, has provided copies of the gospel in Romanized Hainanese, and the necessary school-books. Itinerating work is at present the most important, and is prosecuted with great energy. Trips have been made into the hill country, where the Loi people are found friendly and impressible. They worship no idols, and seem ready to cast away their traditional faith, and accept the true religion.

Loklah

A station was opened at Loklah in the south-eastern part of the island by Mr. and Mrs. Jeremiassen in 1896. The town contains about 3,000 families, and is near the entrance to the hills and the Loi country. The people welcomed the mission-

aries warmly, and there was no difficulty in renting property for a chapel, dispensary and residence.

In 1893 the island of Hainan and the peninsula north of it were set apart as a separate mission. The population number about 3,000,000, and no other body of Christians is working among them.

Peking Mission.

Peking

Peking, the imperial capital, lying in the latitude of Philadelphia, includes within its walls an area of twenty-seven square miles, and has a population of about two millions. It consists of three cities. The southern is occupied by pure Chinamen, the northern by descendants of the Tartars ; and within this is the forbidden or imperial city, surrounded by a high wall, and a moat, forty feet wide, filled with water. As Peking is the educational centre of China, an opportunity is here presented to meet and influence men from every part of the empire. It is in some respects the most interesting mission field in the world, and certainly one of the most difficult.

Dr. W. A. P. Martin and his wife established a mission here in 1863. In 1869 Dr. Martin was elected president of the Tungwen College, and resigned his connection with the Board. His place was taken by Rev. J. L. Whiting and Rev. Daniel McCoy, who have since been reinforced by others.

There are now two churches in the city, with excellent Sunday-schools, Societies of Christian Endeavor, and other organizations for training the members who number nearly 400. Chapel preaching which is well attended in Peking is regarded as an economical method of work, since it reaches not only those in the neighborhood, but many from the country and from other cities.

Boarding-schools both for girls and boys are filled to overflowing, and there are a number of small day-schools.

The medical work is of great importance, giving access to all classes and winning friends for Christianity in high places.

The An Ting Hospital and Dispensary is in charge of Dr. Coltman who also lectures to the students of the Imperial

College, and of the University of Peking. There is a woman's hospital, and four country dispensaries.

The war with Japan in 1894-95, when Peking was seriously threatened, and the consequent disturbances, greatly interfered with the evangelistic work in the country regions. On the conclusion of peace, several tours were made with encouraging results.

Paoting-fu

Paoting-fu was occupied in 1893 by Rev. J. L. Whiting, Rev. J. A. Miller and G. Y. Taylor, M. D. Much reviling and opposition marked the first year's work, but the prefect of the city was very friendly, and afforded efficient protection. Daily preaching services are held in the chapel and instruction given in private. A wide field is open for itinerating, and a portable chapel is made useful in the tours. Medical work is rapidly growing into large proportions.

East Shantung Mission.

TUNGCHOW AND CHEFOO.

West Shantung Mission.

CHINANFU (TSI-NAN), WEI HEIN, ICHOWFU, CHINING CHOW.

The province of Shantung, lying between the Yellow Sea and the Gulf of Pehchili, is about the size of Missouri, and contains 29,000,000 people. It has been the fountain of intellectual life in China—the home of Confucius, Lao-tse and other sages—and has proved a peculiarly fruitful field for Christian work. Rev. J. L. Nevius was among the pioneers of the mission, first visiting the province in 1861, and until his death in 1893 he devoted to it all the energies of a singularly gifted nature. Assisted by his colleagues, he instituted the systematic itineration and country work which has laid deep and broad foundations for the native church, and prepared the way for future workers.

In 1877, and again in 1889–90, Shantung was devastated by frightful famines. Dr. Nevius, who was known and respected through the entire region, organized a relief committee, and with other missionaries spent many months in

the midst of the sufferers. Over $200,000 was distributed in 1890, giving aid to 150,000 sufferers. By this means Christianity was commended to many who had never heard of it, and large accessions to the churches followed.

In 1895, the growth of the Mission made it necessary to separate Tungchow and Chefoo from the western stations.

Tungchow

Tungchow, on the Gulf of Pehchili, having a population of 150,000, is an important literary centre. Rev. Messrs. Gayley and Danforth began to labor here in 1861. Mr. Gayley was soon removed by death and Mr. Danforth by loss of health, but the mission was reinforced by Rev. Charles H. Mills and his wife, transferred from Shanghai. In 1864 Rev. C. W. Mateer and Rev. H. J. Corbett with their wives arrived. A church was organized in 1862. Much faithful work has been done at the out-stations and in the villages near Tungchow. Woman's work has not been neglected; in the extensive tours made by our missionaries many native women have received sympathy and instruction. Dr. Mills continued his active labors until his sudden death in 1895, and the Shantung Church will long bear the impress of his devoted service.

In 1866 a boys' school was established by Rev. C. W. and Mrs. Mateer. In 1878 its name was changed to the Tungchow High School. This school has now become a college, with more than 100 students, and a fine equipment for secular as well as religious education. A complete "philosophical apparatus, including a ten-inch reflecting telescope, equatorially mounted and set in a suitable observatory," also the outfit for electric lighting and heating (dynamo, boiler and engine given by friends), form part of their generous furnishing for work. Dr. and Mrs. Mateer are still at its head.

A prosperous girls' school, under the care of Miss Snodgrass, has a comfortable new building, and a wide field of usefulness.

Tungchow was especially exposed to disturbance during the war of 1894–1895, being three times bombarded by the Japanese. While regular missionary operations were suspended for a time, unusual opportunities for Christian service were opened among the soldiers and the terrified population.

A hospital and dispensary treat each year thousands of patients, to all of whom the gospel is faithfully proclaimed.

A successful effort has been made, on a small scale, by Mrs. C. R. Mills, to care for the deaf and dumb Chinese,

who have hitherto been without any special care, and who willingly bear the chief expense of the school.

Chefoo

Chefoo, one of the most healthful and attractive spots in all China, is an important commercial city, fifty miles southeast of Tungchow, and the chief foreign port of Shantung Province. It was occupied as a sanitarium by Dr. McCartee in 1862, and in 1865 as a mission station by Rev. H. J. Corbett. Many out-stations are connected with this centre, and 150 villages are regularly reached by itineration.

Training classes are held at different points, through which efficient Christian helpers are obtained.

There is a large boys' boarding-school which is a feeder for the Tungchow College, and also a boarding-school for girls. At different points in the county there are day-schools, under the care of this station, with a large attendance.

Chinanfu

Chinanfu, the provincial capital of Shantung, is situated on the Hoang Ho river, three hundred miles south of Peking, and about the same distance west of Tungchow. Rev. J. S. McIlvaine, with a native helper, visited the city in 1871. Chapel preaching was begun, two boys' schools were opened, and various other agencies employed. After laboring alone for some time Mr. McIlvaine was joined, in 1875, by Mr. Crossette and his wife. Mr. Crossette was compelled by ill-health to leave the mission in 1879, and Mr. McIlvaine died February 2, 1881. He had just secured, with great difficulty, a permanent location for a chapel, in a most advantageous part of the city. Other laborers were sent to take up the work, but the great hostility shown by the people for several years made it impossible to buy land for building residences. During the favorable re-action caused by gratitude for the famine relief in 1891, an imperial edict was issued, declaring that the work of the missionaries was good and they must be protected. This enabled them to buy a desirable property outside the walls, away from the malaria and heat of the city. A hospital, the "McIlvaine Memorial," was opened in 1892, under the care of Dr. J. B. Neal. There is also special medical work for women, and two dispensaries in the city. A class of medical students is under instruction.

The church in the city has a comfortable chapel, and pays most of the salary of an evangelist.

The boys' boarding-school has a good building on high

ground A Girls' High School was opened in 1895, with the especial object of training teachers for the country schools.

Wei Hien

Wei Hien is an important city in the interior, one hundred and fifty miles from Tungchow, and has one hundred thousand inhabitants. It was occupied as a mission station in 1883, by Rev. R. M. Mateer, Rev. J. H. Laughlin, and their wives, and Dr. H. R. Smith. Since then the station has been largely reinforced and the work has been extended to ninety-seven out-stations, where preaching services are held Itinerating work is constant and fruitful, and seventeen churches have been formed.

There are excellent boarding-schools at Wei Hien, and seventy-five primary schools in the country districts, with nearly one thousand pupils.

The local work is largely centred in the hospitals and dispensary, erected as a memorial to the late Mrs. R. M. Mateer. A faithful Chinese chaplain, who died in 1895, was the means of great spiritual good to the patients.

Ichowfu

Ichowfu, 150 miles southwest from Chefoo, was occupied in 1890, by Rev. W. P. Chalfant, Rev. C. A. Killie, and Dr. C. F. Johnson. Property was secured without difficulty, and little hostility shown. The place had been for years an out-station of Chefoo, so that a nucleus for work was already formed. In 1893 a mob of robbers attacked the mission premises, but the local authorities promptly put down the rioters, and promised effectual protection. The result was a great advance in all departments of the work.

The Japanese war was a period of great anxiety and danger in Ichowfu. Evangelistic Work was suspended, and most of the schools closed, until peace was declared in June 1895.

The medical work is large and successful.

Chi-ning Chow

Chi-ning Chow, lying on the Grand Canal 150 miles from Chinan-fu, is within reach of 5,000,000 people, among whom no other Protestant church is working. Rev. Wm. Lane and Dr. S. A. Hunter were sent here in 1890, but were driven out almost immediately by mob violence, barely escaping with their lives. After a year's delay satisfaction was secured from the government, with full promise of protection for the future. Rev. J. H. Laughlin and Rev. Mr. Lane, with their wives and Miss Emma Anderson, were kindly received in 1892,

and further reinforcements were sent the next year. All branches of work were at once established, and carried on throughout the war, with little disturbance. The people show unusual readiness to receive the truth. There are two hospitals. That for women was founded by the First Presbyterian Church of Utica, N. Y., in memory of their pastor's wife, Mrs. Rose Bachman. The medical work has met with marked success.

Central China Mission.

This oldest mission of our Board in China occupies five stations; Ningpo, Shanghai, Hangchow, Soochow and Nanking. Connected with these are over thirty out-stations, where native preachers are working, and about the same number of preaching places, visited more or less regularly. These stations cover the most densely populated region in the world, containing 35,000,000 people on 40,000 square miles of territory.

Ningpo

Ningpo, one of the five ports opened in 1842, is located on the Ningpo river, twelve miles from the sea, and contains, with its suburbs, a population of three hundred thousand. The beautiful and fertile plain stretching to the west and south of the city, intersected with canals, has been called "the very garden of China."

Our pioneer missionary in Ningpo was D. B. McCartee, M.D., who arrived June 21, 1844, and before the close of that year opened a dispensary in a large Taoist temple. He was joined within a few months by the Rev. Messrs. R. Q. Way, M. S. Culbertson, A. W. Loomis, and their wives, and Rev. W. M. Lowrie. The first Chinese convert, Hung Apoo, was baptized early in 1845, and on the 18th of May in the same year a church was organized. The chapel service was conducted at first by Dr. McCartee, as he could speak the Ningpo dialect more fluently than his colleagues. For the early history of the Ningpo mission, see *The Foreign Missionary*, March and June, 1884. If the limits of this brief sketch permitted, it would be a pleasure to recount the labors of all who gave themselves to the mission in its early days. One of these was the Rev. Wm. T. Morrison, who, at the out-stations Yu-Yiao and San-Poh, and afterwards in the boys' school, and as a teacher of a class in Theology, proved himself a devoted and self-sacrificing missionary.

There are now ten churches connected with this station, with nineteen regular preaching places. The field covered by the Ningpo station, 200 miles long and from 20 to 100 miles wide, embraces a population of several millions.

A girls' boarding-school, opened in 1846, now numbers forty-eight pupils. The girls are taught the common duties of house-keeping with their other studies, and much attention is paid to religious instruction. With few exceptions, the pupils have been converted and received into the church while members of the school. They have become wives of native preachers or teachers, or have themselves engaged in teaching.

Industrial Classes for heathen women form an interesting feature of the work here, and have been very successful in winning poor women to a new life. The beginning of this effort was by Mrs. W. T. Morrison in 1861. Five Bible-women are constantly at work in the city and the surrounding villages.

The Presbyterial Academy, opened February 1, 1881, is designed for the sons of native Christians, and is almost wholly supported by the native churches. The Presbytery of Ningpo appoints the Committee of Directors, consisting of one foreign missionary and two native ministers.

The Boys' Boarding-School, organized early in the history of the Mission, was in 1877 removed to Hangchow. Day-schools for boys and girls are carried on, taught by graduates from the boarding-schools.

Shanghai

Shanghai, "the Liverpool of China," in the province of Kiang-su, is a city of 500,000 inhabitants [including suburbs]. Its European population numbers 4,000. Rev. Messrs. M. S. Culbertson and J. K. Wight, with their wives, were transferred from Ningpo, and began to labor here in July, 1850. The first convert was baptized in 1859, and a native church organized in 1860.

Three localities are now occupied in this city—the oldest, within the English concession and centering around the Mission Press; the second, outside of the South Gate; the third, within the American concession, 4½ miles from the Press, in the district called Hongkew. In the first or Press station, there is a self-supporting church, called the Lowrie Memorial, with an excellent Chinese pastor. They have recently erected a fine new building, and carry on missionary work of their own.

The South Gate church is in the midst of a thickly settled district, where no other mission is working. Much of the work is done through the Chinese helpers. The Hongkew church pays about half of its pastor's salary. These three churches have over 200 members, about half of whom were educated in our own schools.

The Christian Endeavor movement has been of great help to the churches in China, and especially in Shanghai. The first Convention, held here in 1894, represented thirty-eight societies, with about 1000 members, and the meetings were large and profitable.

The Lowrie High School for boys has fifty boarders, and is partially self-supporting. A large girls' boarding-school receives mostly the children of Christian parents, and gives industrial as well as literary training. Several day-schools are carried on.

The Mission Press, located in Shanghai, is a powerful agency for good throughout the empire. Its history, in brief, is as follows:

In February, 1844, Mr. Richard Cole arrived at Macao with an outfit, accompanied by a young Chinaman, who in America had learned something of the printer's trade. The first work undertaken was an edition of the Epistle to the Ephesians; this was followed by an edition of the Gospel of Luke. In June, 1845, Mr. Cole removed the press to Ningpo.

The use of separate characters instead of cut blocks was begun in 1856. A Frenchman had conceived the idea of separating the complex Chinese character into its simple elements, so that a few elemental types might be variously combined to form many different characters. When the sum of $15,000 was needed to secure the manufacture of matrices for the type, King Louis Philippe and the British Museum gave $5,000 each, and the remaining $5,000 was contributed by the Presbyterian Board of Foreign Missions. After this step in advance was taken, a type-foundry and electrotyping department were added to the institution. As Shanghai was thought to possess superior advantages as a commercial centre, the press was removed to that place in December, 1860.

In 1875 the premises were sold and more suitable property, in a central location, was purchased. The press is now thoroughly provided with every facility for printing the sacred Scriptures and Christian books. It comprises a

printing-office, a type-foundry, electrotyping and stereotyping-rooms, and a book-bindery. It has furnished fonts of type for the missions in Peking, Foochow and Korea, as well as for the German Imperial Printing House in Berlin. With eight presses constantly running, and about eighty men employed, it is believed to be the largest establishment of its kind in Asia. About forty million pages are printed every year. In 1872 a Japanese-English dictionary by S. Hori was issued; also the revised edition of Dr. J. C. Hepburn's dictionary; in 1873 an electrotyped edition of Dr. S. Wells Williams' Chinese-English dictionary.

For many years the press has not only paid its way, but brought a yearly surplus of from $3,000 to $8,000 into the treasury.

About half the workmen employed are Christians. "Every morning the workmen gather in a chapel at the rear of the main-building, where a native teacher reads from the Scriptures and leads in singing and prayer."

As one influence of the press, the Chinese are beginning to throw aside their cumbrous system of block-printing and to adopt our methods.

By means of the press it has been possible to circulate a Christian literature. Besides various editions of the Scriptures and Christian tracts, there have been published commentaries, works on the evidences of Christianity, and books giving instruction in all the Christian graces and virtues. Scientific books have been published, and a large amount of work done for the British and Foreign Bible Society, the Chinese Religious Tract Society and the North China Tract Society.

Of the Chinese periodicals printed here the most important are the *Chinese Illustrated News*, the *Child's Paper*, the *Missionary Review*, and *Review of the Times*. These and the other publications are circulated not only in China, but wherever Chinese emigrants have gone.

In 1895 a superb copy of the New Testament was printed, beautifully bound, and enclosed in a silver casket, for presentation to the Dowager Empress on her sixtieth birthday, by the Christian women of China. The entire cost was $1,200, and the givers numbered nearly 11,000.

Soochow

Soochow, "the Paris of China," is a city of 500,000 inhabitants, 70 miles from Shanghai. It is the centre of an immense population.

Mr. Charles Schmidt, a European, was in the employ of

the Chinese government during the Taiping Rebellion. After its close he engaged in business, but was unsuccessful. In conversation with Rev. David D. Green, he said he had been unfortunate in business because of the hard times, when Mr. Green asked if he did not think God had something to do with it. The words brought him silently to acknowledge God, and prepared the way for his conversion. He had married a Chinese wife, and both became members of the Presbyterian Church in Shanghai. Supported in part by his own means, he undertook evangelistic work in Soochow in 1868. Rev. and Mrs. George F. Fitch came to his assistance, and in 1871 a mission station was formally established. Rev. W. S. Holt and wife arrived in 1873.

Two churches and several street chapels are the centres of work in the city. With great difficulty property was bought for a missionary residence in Lion Mountain, an outstation from which itinerating tours are constantly made.

A boys' boarding-school, opened in 1893 has 43 pupils. Of their own motive, the boys have formed a Mission Band, to support a Chinese worker. Eight day-schools are carried on, with 104 pupils.

There has always been a strong anti-foreign feeling in Soochow, which was intensified by the excitement of the war with Japan and the humiliating peace in 1895. This has retarded the work to some extent.

Hangchow

Hangchow, the provincial capital of Chekiang, is 156 miles northwest of Ningpo. It has a population of 500,000, and is a stronghold of idolatry. Around this city is a population of 1,500,000, and no other missionaries are working among them. It was occupied as a station in 1859 by Rev. J. L. Nevius, but as the treaty did not then allow residence in the interior, he was not able to remain. Two native churches were, however, the result of his sojourn here.

In 1865 mission work was permanently established by Rev. D. D. Green, who was soon joined by Rev. S. Dodd and wife.

Two churches, one entirely self-supporting, and two chapels, are cared for by native pastors, under the supervision of the mission.

The Boys' High School has 53 pupils, with a course of study covering ten years. The excellent scientific training given attracts much attention from the educated classes. Three day-schools for boys and one for girls have been

opened. There is a Y. M. C. A. which does much good and maintains a library and reading-room.

Ten out-stations are connected with Hangchow, giving unlimited opportunity for evangelistic work.

Nanking

Nanking, about one hundred and eighty miles northwest of Shanghai, on the Yang-tse Kiang, was occupied as a mission station in 1876 by Rev. Albert Whiting and Rev. Charles Leaman, after a long struggle with the mandarins, who endeavored to interpret the treaty in such a manner as to exclude missionaries. Mr. Whiting sacrificed his life in 1878 while engaged in relieving the famine sufferers in Shensi province.

Five years elapsed before land could be obtained suitable for the mission buildings, owing to the prejudice against foreigners, which is exceedingly strong in Nanking. During 1892, when so many riotous outbreaks occurred, the missionaries were obliged to leave the city and close the schools for a time. But the people were quiet and friendly all through the war with Japan, and a remarkable proclamation issued by the Prefect of Nanking after the Sz-chuen riots declared that "the missionaries all are really good, and are working to save and help the poor. All villains creating disturbance will be severely punished."

A church organized in 1893 has 100 members. There are three street chapels, where two elderly Chinese merchants are most useful in preaching and witnessing for Christ. Three out-stations are maintained.

The girls' school, opened by Mrs. Leaman in 1885, has had rich spiritual blessing. There are 28 boarders, all of whom rejoice in unbound feet. The boys' boarding-school begun in 1889 by the late Rev. R. E. Abbey, has about 30 pupils. There is a training-class for Bible-women, and 5 day-schools.

Owing to the fact that the mandarin dialect spoken in Nanking is understood by one hundred millions of people, the educational work done here is likely to have influence far beyond the limits of this one city.

The Obstacles.

Those most often referred to by our missionaries may be briefly stated as follows:

(1) Ancestral worship. The Chinese look upon this as one of the requirements of filial piety. According to Rev. John Butler, it is the greatest obstacle. "It has entered

into the very bones and marrow of the people. It is remarkably suited to corrupt human nature. Free from gross and vulgar rites, sanctioned by Confucius, it wields a power it is impossible to compute."

(2) The lack of suitable words in the language to express religious ideas. Many of the words that must be employed have heathen associations connected with them, and are to a great extent misleading.

(3) Society is not adjusted to the observance of the Sabbath. Many possible converts stumble at this requirement, and advance no further. The case is said to be much the same as if a clerk in one of our cities should be absent from his work every Wednesday. He would expect to lose his position.

(4) The pride and self-sufficiency of the Chinese. A firm belief in the superiority of their own institutions.

(5) The fact that Christianity is a foreign doctrine, and is presented by foreigners.

(6) The degrading superstitions of the people.

(7) The non-Christian conduct of foreigners residing in China.

(8) The treatment of the Chinese by foreign nations: (*a*) They have been persecuted in the United States; (*b*) Opium has been forced upon them by England, a professedly Christian nation. "Surely it is impossible," said a Chinaman, "that men who bring in this infatuating poison * * * can either wish me well or do me good."

(9) The degrading and demoralizing effects of the use of opium.

(10) A national contempt for the education of women.

(11) The inhuman custom of foot-binding, which Christianity cannot tolerate. Chinese mothers would rather secure small feet for their daughters than allow them to enjoy the benefits of a Christian education.

Encouragements.

Among the encouragements may be mentioned the following;

(1) The religions of China do not appeal to the affections, although Confucianism makes a great deal of the worship of ancestors. At heart the people care little for their idols. They need Christianity, though few of them seem to desire it.

(2) Prejudice is giving way as the Chinese learn more of

the doctrines of the Bible and the character of the missionaries. A most favorable impression has been made upon the minds of natives during late famines by the self-denying labors of missionaries. A native, writing for a Shanghai paper, said of this: "Let us, then, cherish a grateful admiration for the charity and wide benevolence of the missionary whose sacrifice of self and love toward mankind can be carried out with earnestness like this. Let us applaud too the mysterious efficacy and activity of the doctrine of Jesus, of which we have these proofs." Li Hung Chang, whose influence is probably greater than that of any other official in China, gave similar testimony in the following language: "The religion of Jesus must exert a powerful influence on the hearts of its followers, when it leads them to give even their lives in endeavoring to save the people of China."

(3) The large increase in the number of converts and the fact that they are in greater proportion from the higher classes.

(4) The character of converts to the gospel. In answer to the question, What kind of Christians are found among the Chinese? the testimony of those who have studied Chinese life and character may be given. Dr. Nevius says: "Their lives are often marked by a beautiful, unquestioning faith. There are few doubting Christians: they have not yet reached the point of skeptical misgivings. Their prayers have often a practical and childlike simplicity." The testimony of another is: "When the religion of Christ really gets hold of some of them they become wonderfully transformed. The stolid apathy is exchanged for an earnestness and enthusiasm that one hardly deemed possible for them; and they do things that one only looked for as the result of long training in Christianity." Dr. Happer says that some of the converts to the gospel in China have witnessed to the sincerity of their profession by enduring scourgings, stonings, stripes and imprisonments for the gospel, and in some cases have sealed their testimony with their blood. Rev. W. Fleming Stevenson, secretary of the Irish Presbyterian mission, after a tour of observation round the world, reported, "I have found nowhere in Christian lands men and women of a higher type than I met in China—of a finer spiritual experience, of a higher spiritual tone or a nobler spiritual life;" and he adds, "I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and

irresistible revolution which will carry over the whole empire to the new faith." Dr. Williams says it is not known that any member of the *Yesu Kiao* has ever been condemned before the courts for any crime.

Chinese Christians exhibit strength and nobility of character. They love Christian work, and are efficient in doing it. They not only aim at self-support, but when that is attained are ready to help send the gospel to others.

Christianity has gained entrance into China. Neander, in 1850, said this would be "a great step toward the Christianizing of our planet." More than this one step has been taken. Converts are multiplying; prophecy is being fulfilled. "And these from the land of Sinim."

STATISTICS, 1897.

	Missionaries.	Chinese Workers.	Churches.	Communicants.	Pupils in Schools.	Pupils in Sunday-Schools.	No. of pages printed.	Hospitals and Dispensaries.	Patients Treated.
Canton Mission.....	34	3	16	1,651	902	360	.....	6	57,206
Central "	48	119	19	1,255	598	797	46,300,965	1	.....
Hainan "	18	6	1	34	48	.....	.....	1	4,4 6
Peking "	25	29	4	377	192	301	.....	5	27,339
Shantung, East.....	24	242	12	1,150	831	687	60,000	1	10,218
" West.....	36	112	20	3,523	1116	.....	.....	9	49,627
Totals.....	185	511	72	7,990	3687	2145	46,360,965	23	148,866

STATIONS, 1897.

CANTON MISSION.

CANTON, J. G. Kerr, M.D., L.L D., and Mrs. Kerr, Rev. B. C. Henry, D D., and Mrs. Henry, Rev. H. V. Noyes, D.D., and Mrs. Noyes, Rev. A. A. Fulton and Mrs. Fulton, Rev. Andrew Beattie and Mrs. Beattie, J. M. Swan, M. D., and Mrs. Swan, Rev. E. W. Thwing and Mrs. Thwing, Miss H. Noyes, Miss E. M. Butler, Miss H. Lewis, Miss M. W. Niles, M.D., Miss M. H. Fulton, M.D., Miss Julia Henry.

LIEN CHOW, E. C. Machle, M.D., and Mrs. Machle, Rev. W. H. Lingle and Mrs. Lingle, Rev. C. H. Kelly and Mrs. Kelly, Miss L. Johnston, Miss Eleanor Chestnut, M.D.

YEUNG KONG, Rev. G. W. Marshall.

KANG HAU, Rev. C. W. Swan and Mrs. Swan, C. E. Reed, M.D., and Mrs. Reed.

Professor in the Christian College: Rev. J. J. Boggs and Mrs. Boggs.

CENTRAL CHINA MISSION.

NINGPO, on the Ningpo River, 12 miles from the sea; occupied as a mission station, 1845; laborers—Rev. J. N. B. Smith, D.D., and Mrs. Smith, Rev. J. E. Shoemaker and Mrs Shoemaker, Rev. E. B. Kennedy, Miss Annie R. Morton, Miss Edwina Cunningham, Miss Lavinia M. Rollestone; 1 ordained preacher, 9 licentiates, 25 teachers and helpers.

SHANGHAI, on the Woosong River, 14 miles from the sea; occupied as a mission station, 1850; laborers—Rev. J. W. M. Farnham, D.D., and Mrs. Farnham, Rev. J. A. Silsby and Mrs. Silsby, Rev. George E. Partch and Mrs. Partch, Rev. G. F. Fitch and Mrs. Fitch, Mr. Gilbert McIntosh and Mrs. McIntosh, Miss Mary Posey, Miss Mary E. Cogdal, Miss E. A. Lindholm, Miss Emma Silver; 3 ordained preachers, 2 licentiates, 24 teachers and helpers.

HANGCHOW, the provincial capital of Chekiang province, 150 miles northwest of Ningpo; occupied as a mission station, 1859; laborers—Rev. J. H. Judson and Mrs. Judson, Rev. J. C. Garritt and Mrs. Garritt, Rev. E. L. Mattox and Mrs. Mattox, Mrs. L. J. Doolittle, Rev. J. C. Hallock; 5 ordained preachers, 5 licentiates, 6 teachers and helpers.

SOOCHOW, 70 miles from Shanghai; occupied as a mission station, 1871; laborers—Rev. J. N. Hayes and Mrs. Hayes, Rev. D. N. Lyon and Mrs. Lyon, Rev. Joseph Bailie and Mrs. Bailie; 2 licentiates, 16 teachers and other helpers.

NANKING, on the Yang-tse-Kiang River, 90 miles from its mouth; occupied as a mission station, 1876; laborers—Rev. Charles Leaman and Mrs. Leaman, Rev. W. J. Drummond and Mrs. Drummond, Rev. J. W. Houston and Mrs. Houston, Rev. W. N. Crozier and Mrs. Crozier, Mrs. L. S. Abbey, Miss Mary Lattimore, Miss E. E. Dresser, Miss A. L. Howe; 1 licentiate, 11 teachers and other helpers.

HAINAN MISSION.

HAINAN, an island on the southeast coast; occupied 1885; established as a Mission 1893.

KIUNG CHOW, laborers—Rev. F. P. Gilman and Mrs Gilman, H. M. McCandliss, M.D., and Mrs. McCandliss, Rev. P. W. McClintock and Mrs. McClintock, Rev. C. H. Newton and Mrs. Newton, Miss Etta Montgomery and Miss Kate L. Schaeffer; 1 licentiate and 1 native helper.

NODOA, laborers—Rev. J. C. Melrose and Mrs. Melrose, Rev. William J. Leverett, E. D. Vanderburg, M.D., and Mrs. Vanderburg, 1 licentiate and 3 helpers and teachers.

LOKLAH, opened as Station 1896; laborers—Mr. C. C. Jeremiassen and Mrs Jeremiassen.

PEKING MISSION.

PEKING, the capital of China; occupied in 1863; laborers—Rev. John Wherry, D.D, and Mrs. Wherry, Rev. J. L. Whiting and Mrs. Whiting, Rev. A. M. Cunningham and Mrs. Cunningham, Rev. C. H. Fenn and Mrs. Fenn, Dr. Robert Coltman, Jr., and Mrs. Coltman, Miss Eliza E. Leonard, M.D., Miss Grace Newton, Miss Bessie McCoy, Miss Jennie McKillican.

PAOTINGFU, occupied 1893; laborers—Rev. J. W. Lowrie. Rev. J. A. Miller and Mrs. Miller, Rev. F. E. Simcox and Mrs. Simcox, Dr. G. Yardley Taylor, Mrs. A. P. Lowrie, Dr. B. C. Atterbury and Mrs. Atterbury.

EAST SHANTUNG MISSION.

TUNGCHOW, on the coast, 55 miles northwest of Chefoo; occupied 1861; laborers—Rev. C. W. Mateer, D.D., and Mrs. Mateer, Rev. W. M. Hayes and Mrs. Hayes, W. F. Seymour, M.D., and Mrs. Seymour, Rev. J. P. Irwin and Mrs. Irwin, Mrs. A. T. Mills, Miss A. M. Snodgrass, Miss Rebecca Y. Miller, Charles Lewis, M.D., Rev. H. W. Luce and Mrs. Luce; 1 ordained native and 6native teachers.

CHEFOO, the chief foreign port of Shantung; occupied 1862; laborers—Rev. Hunter Corbett, D.D., and Mrs. Corbett, Rev. George S. Hayes and Mrs. Hayes, Rev. Paul D. Bergen and Mrs. Bergen, Rev. George Cornwell and Mrs. Cornwell, Rev. W. W. Elterich and Mrs. Elterich, Mrs. John L. Nevius, 1 ordained native, 39 licentiates, 9 Bible-women.

WEST SHANTUNG MISSION.

CHINANFU, capital of the Shantung Province, 300 miles south of Peking; occupied in 1872; laborers—Rev. W. B. Hamilton and Mrs. Hamilton, Rev. L. J. Davies and Mrs. Davies, J. B. Neal, M.D., and Mrs. Neal, Rev. V. F. Partch and Mrs. Partch; 18 helpers and 1 Bible woman.

WEI HIEN, 150 miles southwest of Tungchow; occupied 1882; laborers—Rev. R. M. Mateer and Mrs. Mateer, Rev. F. H. Chalfant and Mrs. Chalfant, Rev. J. A. Fitch and Mrs. Fitch, W. R. Faries, M.D., and Mrs. Faries, Miss Emma F. Boughton, Miss Mary Brown, M.D., Miss Fanny E. Wight, Mrs. M. M. Crossette; 20 licentiates, 3 Bible-women.

ICHOWFU, 150 miles southeast of Chefoo; occupied 1891; laborers—Rev. W. P. Chalfant and Mrs. Chalfant, Rev. C. A. Killie and Mrs. Killie, C. F. Johnson, M.D, and Mrs. Johnson, Miss A. M. Larsen, M.D.; 9 native assistants, 3 Bible-women.

CHINING CHOW, 150 miles southwest of Chinanfu; occupied 1892; laborers—Rev. J. H. Laughlin and Mrs Laughlin, J L. Van Schoick, M.D., and Mrs. Van Schoick, Rev. R. H. Bent and Mrs. Bent, M.D, Mrs. Lucy Lane, Miss Emma Andersen, and Miss M J. Hill, M.D.; 18 licentiates, 2 Bible-women.

Missionaries in China, 1838–1897.

*Died. †Transferred from the American Board. Figures, term of Service in the Field.

*Abbey, Rev. Robt. E., 1882–1890
Abbey, Mrs. (Mrs. A. M. Whiting, 1873), 1882
Allen, H. N., M.D., 1883–1884
Allen, Mrs., 1883–1884
Anderson, Miss S. J., M.D., 1877–1880
Anderson, Miss E., 1887–1894
Atterbury, B. C., M.D., 1879
Atterbury, Mrs. (Miss Mary Lowrie, 1883), 1890
Barr, Miss M. E., 1877–1883
Bailie, Rev. Joseph, 1891
Bailie, Mrs. Effie Worley, M.D., 1890
Baird, Miss Margaret, 1883–1888
Beattie, Rev. Andrew, 1889
Beattie, Mrs., 1891
Beattie, Dr. D. A., 1892–1895
Beattie, Mrs., 1892–1895
Bent, Rev. R. H., 1893
Bent, Mrs. (Sarah Poindexter, M.D.,) 1894
Berry, Miss M. L., 1882–1885
Bergen, Rev. Paul D., 1883
Bergen, Mrs., 1883
Bliss, S. C., M.D., 1873–1874
Boggs, Rev. J. J., 1894
Boggs, Mrs., (Bliss, Ruth C., M.D., '92) 1895
Boughton, Miss E. F., 1889
Brown, Rev. Hugh A., 1845–1848
Brown, Mary, M.D., 1889
*Butler, Rev. John, 1868–1885
Butler, Mrs. (Miss F. E. Harshburger, 1875–), 1877–1892
Butler, Miss E. M., 1881
*Byers, Rev. John, 1852–1853
Byers, Mrs., 1852–1853
*Capp, Rev. E. P., 1869-1873
*Capp, Mrs. (Miss M. J., Brown, 1867–) 1870–1883
Carrow, F M D., 1876–1878
Carrow, Mrs. F., 1876–1878
Chalfant, Rev. W. P., 1885
Chalfant, Mrs (Miss Lulu Boyd, 1887–), 1888
Chalfant, Rev. F. H., 1887
Chalfant, Mrs., 1887
Chapin, Rev. Oliver H., 1882–1886
Chapin, Mrs., 1882–1886
Chestnut, Eleanor, M D., 1893
Coltman, Robt. J. (M.D.), 1885
Coltman, Mrs., 1885
Cogdal, Miss M. E., 1890
Cole, Mr. Richard, 1844–1847
Cole, Mrs. R., 1844–1847
Condit, Rev. Ira M., 1860–1867
*Condit, Mrs. Laura, 1860–1866
Cooley, Miss A. S., 1878–1879
Corbett, Rev. Hunter J., 1863
*Corbett, Mrs. H., 1864–1873
*Corbett, Mrs., 1875–1888
Corbett, Mrs., 1889
Cornwell, Rev. G., 1892
Cornwell, Mrs., 1892
*Coulter, Mr. Moses S., 1849–1852
Coulter, Mrs. C. E., 1849–1854
*Crossette, Rev. J. F., † 1870–1879
Crossette, Mrs., 1870–79–90
Crozier, Rev. W. N., 1891
Crozier, Mrs., 1891
*Culbertson, Rev. M S. 1844–1862
Culbertson, Mrs., 1844–1862
Cunningham, Rev A. M., 1890
Cunningham, Mrs., 1890
Cunningham, Miss E., 1891
*Danforth, Rev. Joshua A., 1859–1863
*Danforth, Mrs., 1859–1861
Davies, Rev. L. J., 1892
Davies, Mrs., 1892
Dickey, Miss E. G , 1873–1875
Dodd, Rev. Samuel, 1861–1878
Dodd, Mrs. (Miss S. L. Green), 1864–1878
Donaldson, Henrietta, M.D., 1893–1895
*Doolittle, Rev. J , 1872–1873
Doolittle, Mrs. L. J., 1872–73–94
Downing, Miss C. B , 1866–1880
Dresser, Miss E. E., 1894
Drummond, Rev., W. J., 1890

Drummond, Mrs., (Miss Law), 1891
Eckard, Rev. L. W., 1869–1874
Eckard, Mrs., 1869–1874
Elterich, Rev. W. O., 1889
Elterich, Mrs , 1889
Faries, W. R., M.D., 1889
Faries, Mrs., 1890
Faris, Rev. W. S., 1896
Faris, Mrs., 1896
Farnham, Rev. J. M W., 1860
Farnham, Mrs. 1860
Farnham, Miss L. D., 1882–1885
Fenn, Rev. C. H., 1893
Fenn, Mrs , 1893
Fisher, Rev. E. P., 1895–1897
Fitch, Rev. G. F.,† 1870
Fitch, Mrs. Mary, 1870
Fitch, Rev. J. A., 1889
Fitch, Mrs., 1889
Folsom, Rev. Arthur, 1863–1868
Folsom, Mrs., 1863–1868
*French, Rev. John B., 1846–1858
French, Mrs. Mary L., 1851–1858
Fulton, Rev. A. A., 1881
Fulton, Mrs., 1884
Fulton, Miss M. H., M.D., 1884
Gamble, Mr. William, 1858–1869
Garritt, Rev. J. C., 1889
Garritt, Mrs., 1892
*Gayley, Rev. S. R., 1858–1862
Gayley, Mrs., 1858–1862
Gill, Rev. C. O., 1895–1897
Gill, Mrs., 1895–1897
Gilman, Rev. F. P., 1885
Gilman, Mrs., 1885
*Green, Rev. David D., 1859–1872
Green, Mrs., 1859–1872
Groves, Rev. S. B , 1891–1895
Groves, Mrs., 1891–1895
Hallock, Rev. H. G. C., 1896
Hamilton, Rev. W. B., 1888
*Hamilton, Mrs., 1888–1889
Hamilton, Mrs. (Miss Woods), 1893
*Happer, Rev. A. P., 1844–1894
*Happer, Mrs. Elizabeth B., 1847–1865
*Happer, Mrs., 1869–1873
Happer, Mrs. (Miss H. J. Shaw, 1870-), 1876 1894
Happer, Miss Lucy, 1869–1871
*Happer, Miss Lily, 1871–1880
Happer, Miss Mary M., 1879–1884
Happer, Miss Alverda, 1880–1888
Hawes, Miss C. E., 1896
Hayes, Rev. John N., 1882
Hayes, Mrs., 1882
Hayes, Rev. Watson M. 1882
Hayes, Mrs., 1882
Hays, Rev. Geo. S., 1886–1895
Hays, Mrs. F. C., 1886–1895
Henry, Rev. B. C., 1873
Henry, Mrs., 1873
Henry, Miss J. N., 1896
Hepburn, James C., M.D., 1841–1846
Hepburn, Mrs., 1841–1846
Hill, Miss M. J., M.D., 1895
Holt, Rev. W. S., 1873–1885
Holt, Mrs., 1873–1885
Houston, Miss B., 1878–1879
Houston, Rev. T. W., 1891
Houston, Mrs., 1891
Howe, Miss A. L., 1896
Hunter, Rev. S. A., M.D , 1879–1892
Hunter, Mrs., 1879–1892
*Inslee, Rev. Elias B., 1857–1861
*Inslee, Mrs., 1857–1861
Irwin, Rev. J. P., 1893
Irwin, Mrs., 1893
Jackson, Rev. F. W., 1892–1895
Jeremiassen, C. C., 1885
Jeremiassen, Mrs. (Miss Suter), 1891
Johnston, Miss Louise, 1889
Johnson, Rev. C. F., 1889
Johnson, Mrs., 1889
Judson, Rev. J. H., 1880
Judson, Mrs., 1880
Kelsey, Miss A. D. H., M.D., 1878–1884
Kennedy, Rev. E. B., 1894
Kerr, J. G., M.D., 1854
*Kerr, Mrs., 1854–1855
*Kerr, Mrs., 1858–1885
Kerr, Mrs. (Miss M. E. Noyes, 1873–), 1886
Killie, Rev. C A., 1889
Killie, Mrs., 1889
Langdon, Rev. Wm., 1888–1891
*Lane, Rev. Wm., 1889–1896
Lane, Mrs., 1889–1896
Lane, Miss Emma F., 1889–1894
Larsen, Anna M., M.D., 1892

Laughlin, Rev. J. Hood, 1881
*Laughlin, Mrs., 1881–1884
Laughlin, Mrs. (Miss Jennie Anderson, 1878–), 1886
Lattimore, Miss Mary, 1888
Leaman, Rev. Chas., 1874
Leaman, Mrs. Lucy A. (Miss Crouch, 1873–), 1878
Leonard, Eliza E., M.D., 1895
Leverett, Rev. W. J., 1893
Lewis, Miss Harriett, 1883
Lewis, Charles, M.D., 1896
*Lewis, Mrs., 1896–1897
*Leyenberger, Rev. J. A., 1866–1895
Leyenberger, Mrs., 1866–1895
Lindholm, Miss E. A., 1895
*Lingle, Rev. W. H., 1890
*Lingle, Mrs., 1890–1893
Lingle, Mrs. (Mrs. Ritchie), 1896
*Lloyd, Rev. John, 1844–1848
Loomis, Rev. A. W., 1844–1850
Loomis, Mrs., 1844–1850
*Lowrie, Rev. Walter M., 1842–1847
*Lowrie, Rev. Reuben, 1854–1860
Lowrie, Mrs. Amelia P., 1854–1860; 1883
Lowrie, Rev. J. Walter, 1883
Luce, Rev. H. W., 1897
Luce, Mrs., 1897
Lyon, Rev. D. N., 1869-81–86
Lyon, Mrs., 1869-81–86
*McBryde, Rev. T. L., 1840–1843
McBryde, Mrs., 1840–1843
McCandliss, H. M., M.D., 1885
McCandliss, Mrs., 1888
McCartee, Rev. D. B., M.D., 1844–1873
McCartee, Mrs. Juana, 1852–1873
*McChesney, Rev. W. E., 1869–1872
McChesney, Mrs., 1869–1872
McClintock, Rev. P. W., 1892
McClintock, Mrs., 1892
McCoy, Rev. D.,† 1869–1891
McCoy, Mrs., 1869–1891
McIntosh, Mr. Gilbert, 1891
McIntosh, Mrs., 1891
*McIlvaine, Rev. J. S, 1868–1881
*McKee, Rev. W. J., 1878–1894
McKee, Mrs. (Miss A. P. Ketchum), 1876–1894
McKillican, Miss Jennie, 1888
Machle, E. C., M.D., 1889
Machle, Mrs., 1889
Marcellus, Rev. A., 1869–1870
Marcellus, Mrs., 1869–1870
Marshall, Rev. G. W., 1895
Martin, Rev. W. A. P., 1850–1869
Martin, Mrs., 1850–1869
Matthewson, J. M., M.D., 1883–1887
Mateer, Rev. C. W., 1864
Mateer, Mrs., 1864
Mateer, Mr. J. L., 1872–1875
Mateer, Rev. R. M., 1881
*Mateer, Mrs., 1881–1888
Mateer, Mrs. (Miss Dickson, M.D., 1889–), 1891
Mateer, Mrs. S. A., 1881–1886
Mateer, Miss Lillian E. 1881–1882
Mattox, Rev. E. L., 1893
Mattox, Mrs., 1893
Melrose, Rev. J. C., 1890
Melrose, Mrs, 1890
Miller, Rev. J. A., 1893
Miller, Mrs., 1893
Miller, Miss R. Y., 1893
*Mills, Rev. C. R., 1857–1895
*Mills, Mrs., 1857–1874
Mills, Mrs., 1884
Mills, Rev. Frank V., 1882–1889
Mills, Mrs., 1882–1891
*Mitchell, Rev. John A. 1838–1858
Montgomery, Miss Etta 1894
*Morrison, Rev. Wm. T., 1860–1869
Morrison, Mrs. M. E., 1860–1876
Morton, Miss A. R., 1890
Murray, Rev. John, 1876–1895
Murray, Mrs, 1876–1895
Murray, Miss E., 1895–1896
*Nevius, Rev. J. L., 1854–1893
Nevius, Mrs. H. S C., 1854
Neal, James, B., M.D., 1883
Neal, Mrs., 1883
Newton, Miss Grace, 1887
Niles, Miss M.W., M.D. 1882
Noyes, Rev. Henry V., 1866
*Noyes, Mrs. Cynthia C., 1866
Noyes, Mrs. A. A., 1876
Noyes, Miss H., 1868

*Orr, Rev. R. W., 1838–1841
*Orr, Mrs., 1838–1841
Partch, Rev. V. F., 1888
Partch, Mrs., 1888
Partch, Rev. G. E., 1895
Partch, Mrs., 1895
*Patrick, Miss Mary M., 1869–1871
Patterson, J. P., M.D., 1871–1874
Poindexter, Sarah A., M.D., 1895
Posey, Miss Mary, 1888
*Preston, Rev. C. F., 1854–1877
Preston, Mrs , 1854–1877
Quarterman, Rev. J. W. 1846–1857
*Rankin, Rev. Henry V. 1848–1863
Rankin, Mrs. Mary G., 1848–1864
Reid, Rev. Gilbert, 1882–1894
*Ritchie, Rev. E. G., 1889-1890
Ritchie, Mrs , 1889
Ritchie, Miss M. B., 1893–1894
Roberts, Rev. J. S., 1861–65; 1874–78
Roberts, Mrs., 1861–65; 1874–78
Rollestone, Miss L. M., 1894
Schaeffer, Miss K. L., 1893
Schmucker, Miss. A. J. 1878–1879
Sellers, Miss M. R., 1874–1876
Seymour, Dr. W. F., 1894
Seymour, Mrs., 1894
*Shaw, Rev. J. M., 1874–1876
Shaw, Mrs., 1874–1887
Shoemaker, Rev. J. E., 1894
Shoemaker, Mrs., 1894
Silsby, Rev. J. A., 1887
Silsby, Mrs., 1887
Silver, Miss Emma, 1895
Simcox, Rev. F. E., 1893
Simcox, Mrs., 1893
Sinclair, Marion E., M.D., 1888–1894
Smith, Horace R., M.D. 1881–1884
Smith, Mrs., 1881–1884
Smith, Rev. John N. B., 1881
Smith, Mrs., (Miss Strong, 1882) 1885
Snodgrass, Miss M. A., 1892
Speer, Rev. William, 1846–1850
*Speer, Mrs. Cornelia, 1846–1847
Street, Rev. A. E., 1892-1897
Stubbert, J. E., M.D., 1881–1881
Swan, John M., M.D., 1885
Swan, Mrs., 1885
Swan, Rev. C. W., 1884
Swan, Mrs., M.D., 1894
Taylor, Geo. Y., M.D., 1882
Terrill, C. S., M.D., 1893–1895
Terrill, Mrs., 1893–1895
Thomson, Rev J. C., M.D., 1881–1894
Thomson, Mrs., 1881–1894
Tiffany, Miss Ida, 1881–1882
Thwing, Rev. E. W , 1892
Thwing, Mrs., 1892
Thwing, Miss G., 1892–1894
Van Schoick, J. L., M.D., 1890
Van Schoick, Mrs., 1890
Vanderburg, E. D., M.D., 1894
Vanderburg, Mrs., 1894
Ward, Miss Ellen, 1885–1888
Warner, Miss S. O., 1878–1890
Way, Rev. R. Q , 1844–1858
Way, Mrs., 1844–1858
Wherry, Rev. John, 1864
Wherry, Mrs., 1864
*White, Rev. Wellington 1881–1891
White, Mrs., 1881–1891
*Whiting, Rev. A M., 1873–1878
Whiting, Rev. J. L.,† 1869
Whiting, Mrs., 1869
Wight, Rev. Jos. K., 1848—1857
*Wight, Mrs., 1848–1857
Wight, Miss Fanny E., 1885
Wisner, Rev. O. F., 1885–1894
Wisner, Mrs. (Miss Sophie Preston, 1887) 1889–1894
Wisner, Miss J., 1885–1889
*Young, Rev. J. N , 1891–1893

Books of Reference.

Across Chryse. A. R. Colquhoun. 2v. 42*s.*
A Chinese Slave Girl. Rev. J. A. Davis. $1.40.
A Corner of Cathay. Adèle M. Fields
A Cycle of Cathay. Rev. W. A. P. Martin.
Among the Mongols. J. Gilmour. 2*s.* 6*d.*
Boy Travelers in China and Japan. J. M. Knox. $2.00.
China. Archdeacon Gray. 2 v.

China Opened. C. F. A. Gützlaff. 2. v. 24*s*.
China and the Chinese. J. L. Nevius. $1.50.
China and the United States. Rev. Wm. Speer.
Chinese Buddhism. J. Edkins. 80 cents.
Chinese Characteristics. Smith
Confucianism and Taoism. R. K. Douglas. $1.25.
Days of Blessing in Inland China. 1*s*. 6*d*
Everyday Life in China. E. J. Dukes. $1.25.
Five Years in China. C. P. Bush. 80 cents.
Handbook of Christian Missions in China (published in Shanghai). $1.50.
In the Far East. Geraldine Guinness. $1.50.
Life of John L. Nevius. H. Nevius.
Ling Nam. Rev. B. C. Henry, D.D.
Origin of First Protestant Mission to China. W. W. Moseley, 5*s*.
Our Life in China. Helen S. C. Nevius. $1.50.
Pagoda Shadows. Adèle M. Fields. $1.00.
Religions of China. Rev. James Legge. $2.50.
Reports of Shanghai Conference. 1877-1896.
The Chinese. W. A. P. Martin. $1.75.
The Chinese Classics. James Legge. $3.50.
The Cross and the Dragon. Rev. B. C. Henry. $2.00.
The Land of the Lamas. W. W. Rockhill.
The Middle Kingdom. S. Wells Williams. 2 v. $9.00.
The Real Chinaman. Chester Holcomb.
Wanderings in China. C. F. Gordon-Cumming. 2 v. 25*s*.
Western China. Rev. Virgil Hart.
When I was a Boy in China. Yan Phon Lee. 60 cents.

The Chinese in the United States.

"Four thousand years ago, on the plains of Western Asia, three brothers parted. One went south, peopling Africa. Another went westward, spreading over Europe, striking across the Atlantic to our continent, and has kept pushing his way westward until now he dwells on these Pacific shores. The other brother went eastward—on to China and Japan. He has struck across the Pacific to these shores, and so here these two brothers meet, after being separated 4000 years. At first they did not recognize each other as brothers—it had been so long since they met—but now they are beginning to realize this fact. Here in our land these two races meet and intermingle—the *newest* and the *oldest* nations of the world."

The Chinese began to come to the United States in 1848. They are all from Kwangtung province, and speak the Cantonese dialect. The majority are young men, the average

age being about twenty-five years. They do not come here for permanent residence. Retaining their own habits and customs and their love for China, they do not assimilate with Americans, but are strangers in a strange land. Their chief purpose in coming is to sell their labor for money. Not only do they expect to return; the Companies that bring them are bound by contract to carry back their bodies if they die here. The average time that they actually remain is less than five years. Coming from the middle class of Chinese society, they are, as a rule, peaceable and industrious, while many exhibit enterprise and energy.

The Chinese Restriction Law was passed by Congress May 6, 1882, and amended July 5, 1884. In 1888 what is called the "Exclusion Act" was passed, and since then the excess of departures over arrivals has been even greater than under the Restriction Laws. Many of those returning to China have been Christian converts, and have carried with them in their lives as well as in their hands the Gospel of Christ. But, under the existing laws, the Chinese population in the United States is, of course, steadily decreasing.

California

The first effort to evangelize these, our home heathen, was made by the Presbyterian Church in 1852, when Rev. Wm. Speer, D.D., who had been connected with the Canton mission, was commissioned for this work. A few were found in San Francisco who had been instructed in mission schools in Canton. As some of these had renounced idolatry before leaving home, a church was organized in 1853. Dr. Speer, who was compelled by ill health to leave the mission in 1857, was succeeded in 1859 by Rev. A. W. Loomis, D.D., and his wife, who had been fifteen years in China. In 1870 the mission was strengthened by the arrival of Rev. Ira M. Condit, from Canton.

In 1882, the building 911 Stockton Street, formerly occupied by the First Presbyterian Church, was purchased for the mission, and on November 19th of that year, the Chinese congregation worshipped there for the first time.

The Chinese are in every part of California—in the towns and in the mines, in the country and on the rivers. The missionaries and their assistants visit them wherever they are to be found, preaching on the streets to large crowds, distributing the gospel and tracts in stores and laundries, in camps and ranches, and from house to house. Sabbath-schools are organized where it is possible, and evening

schools sustained. Y. M. C. Associations are also accomplishing a good work; young men joining these usually give up idolatry, even if they do not at once confess Christ.

The Presbyterian Board has stations with church services and schools at San Francisco, Sacramento, San José, Santa Rosa, Los Angeles, Santa Barbara, San Diego, Oakland, Stockton, San Rafael and Alameda. The work in all these places suffers from the changing character of the Chinese population, but it is nevertheless steadily prosecuted, with a good degree of success. The Synod of the Pacific has made an appeal to the Board for an increase in the means of training Chinese young men for evangelistic work—stating that within the bounds of the Synod there are 40,000 Chinese, with only three churches and fifteen mission schools. They believe that the Chinese themselves, suitably trained, could do more than American missionaries can ever do, to reach this multitude of their own people scattered over the Pacific Coast.

The proportion of women among the Chinese in this country is estimated at about one in thirty. Many of them are brought here for a base purpose Efforts for their rescue and salvation, made by the Woman's Missionary Societies, culminated in the foundation in 1874 of the Home for Chinese women and girls. Here Chinese women who are susceptible to kindly influence and desire to change their life are received. Many young girls have been rescued from present or prospective bondage by the "Humane Society," whose secretary obtains letters of guardianship for the Home. The work of the household is performed by the inmates. Two daily sessions of the school are held, and religious instruction is regularly given both to those living in the Home and to women gathered from outside. Classes are taught in needle-work; and some of the inmates by sewing for Chinese stores, earn a little money, which is placed to their credit and expended in supplying their wardrobe. By this means habits of industry are formed, and a feeling of self-respect is created.

There have been over 500 women and girls rescued by this Home—and there are 54 families with 85 children born in lawful wedlock as the results of its work. Miss Culbertson, as matron, with various assistants, has been largely instrumental in bringing about these good results.

In San Francisco the Occidental School for boys was opened in 1878, with twelve pupils. It has had a fluctuat-

ing existence, moving from house to house in the Chinese quarter, until in 1895 it was established at 911 Stockton Street, the headquarters of the Presbyterian Board work, since which time it has been larger and more satisfactory. A missionary society among the boys themselves has been recently formed, their collections being used for poor Chinese in San Francisco.

The Loomis Memorial School was started in 1869, and was carried on for a number of years as a Union School, but its supervision was always held by the Presbyterian Mission. Mrs. Cole was the beloved teacher for seven years—until she went to her reward, in 1876. It has had a varied experience, and a succession of faithful teachers. In 1889, Miss Wisner took charge of the school. Her knowledge of the Chinese language, and her aptitude for teaching worked a great change in the school. It enrolls 45 and is most successful in winning its pupils to Christ.

According to the last report of the work in California, there are now "public schools for Chinese children; Christian Endeavor Societies with all that belongs to such organizations; temperance societies among the children; missionary societies for men, women and children; and a church paper." Three organized churches are found; one in San Francisco, one in Oakland and one in Los Angeles. A circle of King's Daughters was organized in 1893, being an auxiliary to the first Chinese church in San Francisco. The "Whatsoever Circle" is composed of women, and has for its object the developing them into active church workers.

Oregon

The work among the Chinese in Oregon is conducted on the same lines with that in California—preaching, school-work, prayer-meetings and Christian Endeavor Societies, all appear in the reports.

New York

In New York City, a Chinese minister, the Rev. Huie Kin, is employed by the Board to conduct preaching services and a Sunday-school. In 1897 Mr. Huie brought from China thirty young lads to be educated by him in this country entirely at their parents' expense. During his stay in China he baptized 9 persons who had been won to Christ by Christian Chinese who had returned from this country. There is a large Sunday-school connected with the Chinese Mission in University Place, and a day-school of 33 pupils. Other work is done

by Chinese among their countrymen in New York and Brooklyn, and liberal contributions have been made by them to different objects in their native land and in this country. Many Chinese are cared for also in the Sabbath-schools of Presbyterian and other churches. When it is possible, the Board employs the services of returned missionaries in preaching to the Chinese in their own tongue, wherever there are any large number of these gathered.

General Outlook.

Hostility to the Chinese is the chief hindrance to the progress of this good work. The outrages perpetrated upon them have not only made attendance at the evening schools at times unsafe but they have also embittered the minds of some who would otherwise be susceptible to good influence.

Still a healthy growth is manifest. Converts are multiplying; the number of Christian homes is increasing; young men of more than ordinary ability and promise are willing to give up profitable employment and engage in study to prepare themselves for Christian work. There is encouragement also in such statements as these from Dr. Condit, to whom, with Mrs Condit, we are indebted for much of this sketch.

"As many of our Chinese Christians are returning home permanently to live, their hearts have been turning toward replanting in China the work which has been done among them here. The Chinese do not leave their religion behind them when they return home. Rev. H. V. Noyes, who has been a missionary in Canton twenty-five years, said, not long ago:

'Nearly all the Chinese in the United States come from four districts in the Canton province. Eighteen years ago there was not a Christian chapel or school in all that region. Now there are few places in these districts where there is not a mission chapel within a distance the Chinese easily walk. Of these chapels the Presbyterians have six. Every one of these locations was obtained by the help of Christians returned from California. Of the thirteen native assistants who have labored at these stations, six were converted in California, one in Australia, and one received his first serious impressions from a member of the Chinese Church in California, on the steamer crossing the Pacific.'

The Chinese prove their religion by their liberality. A few years ago Christian Chinamen, in this and other places, contributed money enough to build a large Chapel and Christian Home in the San Ui district of the province of Canton. The Presbyterian Chinese of California several years ago, gave $1,500 for a new church in the city of Canton, and year before last $3,200 more, to be invested as an endowment fund for the support of a minister in the church. Last year they sent $2,000 to build a church and school-rooms in the San Ning district. Of this

sum, one man gave nearly or quite two months of his wages. This year they have sent money to build another small chapel. They have regularly organized missionary societies, which are supporting duly appointed colporteurs among their people in China."

STATIONS, 1897.

SAN FRANCISCO. Mission begun 1852; laborers—Rev. I. M. Condit and Mrs. Condit, Miss Maggie Culbertson and Miss J. E. Wisner; 3 teachers in English, 1 ordained native, 3 native teachers and helpers.

OAKLAND. Mission begun 1877; laborers—2 teachers.

PORTLAND, Oregon; laborers—Rev. W. S. Holt and Mrs. Holt, and Mrs. Clarkson; 1 native helper.

NEW YORK, laborers—*Rev. Huie Kin and Mrs. Huie.* In Boys' School, Miss Isabell C. Wightman.

MISSIONARIES AMONG THE CHINESE IN AMERICA, 1852–1897.

*Died. Figures, Term of Service in the Field.

Baskin, Miss M.,		Kerr, Mrs.,	1884
Cable, Miss Emma R.,	1879	Kerr, J. G., M.D.,	1877–1878
Condit, Rev. Ira M.,	1870	*Kerr, Mrs.,	1877–1878
Condit, Mrs. Samantha D.,	1870	Loomis, Rev. A. W.,	1859
Culbertson, Miss M.,	1878	*Loomis, Mrs. Mary Ann,	1859–1866
Cummings, Miss S. M.	1874–1877	Loomis, Mrs.,	1875
*Goodrich, Miss S. U.,	1878–1882	Phillips, Miss H. N.,	1875–1877
Holt, Rev. W. S.,	1885	Speer, Rev. Williams	1852–1857
Holt, Mrs.,	1885	Speer, Mrs.,	1852–1857
Kerr, Rev. A. J.,	1883	Wisner, Miss J. E.,	1893

BOOKS OF REFERENCE.

The Chinese in America. O. Gibson. $1.50.
Chinese Immigration. Hon. G. F. Seward. $2.00.

India

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MAP OF
INDIA
0 50 100 200 300 400
SCALE OF MILES.
Longitude East from Greenwich
70
75
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85
90
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AFGHANISTAN
CABUL
Peshawar
Rawul Pindee
Chilhanwala
Gujerat
Wuzeerabad
Gurrawala
PUNJAB
LAHORE
Raewind
Kapoortulla
Jalandhar
SIMLA
Sabathoo
Landaur
NAINI-T.
Loodhiana
Ambalah
Dehra
Hurdwar
Karnal
Saharun
Rurki
Moradabad
Rampoor
DELHI
Muttra
AGRA
Furrukhabad
Futtehpore
Cawnpore
LUCKNOW
Bettiah
Dinapoor
Sibi
Bhawulpoor
Sukkur
Bikaner
Sindh
RAJPOOTANA
Hyderabad
Ojmere
Jhansi
Gwalior
Etawah
Allahabad
Mirzapoor
Benares
Ghazipoor
Taljhari
Gaya
Ganges
Pubna
Ahmedabad
Bhopalo
Mukhul Sarai
Burdwan
CALCUTTA
Khoolnea
Baroda
GUJERAT
Bhaunagar
CENTRAL PROVINCES
Nagpoor
Bhundara
Wurdha
Gulf of Kambay
BOMBAY
NIZAM'S DOMINIONS
Hyderabad
Bernampoor
Ratnagiry
Kolhapoor
Sangli
Miraj
Goa
Amalapur
Masulipatam
BAY OF BENGAL
MYSORE
Bangalore
Mysore
MADRAS
Chingleput
LACCADIVE IDS.
Calicut
Trichinopoly
Tanjore
Tuticorin
C. COMORIN
CEYLON
Colombo
Kandy
Gulf of Manaar
MALDIVE IDS.
Longitude East from Washington
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152
157
162
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INDIA.

The writer of this sketch cannot do his readers a better service than, as a preface to anything he may present, to transfer to these pages from the *Church Missionary Atlas*, a recent English work of great value, the following compendious view of India:

"The classical name of INDIA seems to have been anciently given to the whole of that part of Asia lying east of the river Hind, or Sindhu, or Indus, as far as the confines of China, and extending north as far as the Mongolian steppes. The modern name, Hindustan, is of Persian origin, and means the place or country of the Hindus. Sindhu means 'black,' and was the name given to the river Indus; but it is not clear whether the (black) people first gave the name to the river, or the river to the people.

"To the dwellers in the elevated and dry steppes and uplands of Arabia, Persia, and Asia Minor, such a land of magnificent rivers, impenetrable forests, and rich alluvial plains, abounding in all natural products, must have seemed little short of an Eldorado; and it is not to be wondered at that from the days of Herodotus downwards the land of India should have had such an interest for the natives of the West. History, moreover, shows that whatever city or nation has been the channel of connection between it and the western world, that city or nation has for the time being risen to opulence and power. From this source, in pre-Christian times, Arabia, Tyre, Palmyra, and Alexandria derived most of their greatness. Later on we find the same enriching stream flowing up the Persian Gulf to Baghdad, and afterwards to Venice and Genoa, till, in 1498, Vasco da Gama's discovery of a new route to the East, by way of the Cape, diverted the trade into other channels, and so caused the Portuguese, Dutch, French and English to come successively to the front.

"Of the history of India in the times before the Christian era we know but little, and that little is so mixed up with mythological fable that small reliance can be placed upon it. All that we know for certain is that in very early times —probably about 2,000 years before Christ—the ancestors of

the present Hindu people came into India from the north-west, and gradually overran the whole country; but the first invasion from the West of which we have anything like a clear historical account was that of the Mohammedans, who, in A.D. 636, landed on the west coast of India in order to plunder the town of Tanna. In the following century they appeared at Multan, and from A.D. 714 to 750 they held possession of Sindh. For two centuries after this India enjoyed immunity from their depredations, until the time of Sabuktegin and his famous son, Sultan Mahmud of Ghuzni. Between A.D. 1001 and 1024 Mahmud invaded Hindustan no less than twelve times, and inflamed with irrepressible zeal for the destruction of idols, destroyed some of the most famous shrines of the Hindus, giving up to plunder some of the principal seats of their religion. One of Mahmud's successors—Shahab-ud-din or Mohammed Ghori (A.D. 1157 to 1196)—succeeded in converting the chief Hindu kingdoms into dependencies, and these, in A.D. 1206, were formed into an independent kingdom, of which Kutub-ud-din, once a slave, became the first ruler. The dynasty of the slave kings lasted from A.D. 1206 to 1288, when it was succeeded by the house of Khilji, of which the second king, Alla-ud-din, may be mentioned, because he was the first to carry the crescent in triumph, in A.D. 1294, across the Vindhya mountains into the Deccan, and afterwards into South India. During the rule of the next, or Toghlak, dynasty (A.D. 1321 to 1414) one of the most memorable events was the invasion of India by Timour Beg or Tamerlane, and his proclamation as emperor of India at Delhi on the 17th of December, 1398. He did not, however, remain himself in India, but for thirty-six years (A.D. 1414 to 1450) some Seiads professed to govern in his name. To them succeeded the Lodi dynasty (A.D. 1450 to 1526), and after them the Moguls. The first Mogul emperor, Baber, claimed the throne of India in virtue of his descent from Tamerlane, but had to make his claim good, as others before and since, by the power of the sword. During the earlier period of this dynasty—the last representative of which was put forward by the mutinous Sepoys, in 1857, as the rightful sovereign of the country—India attained a high degree of power and prosperity; but after the death of the Emperor Aurungzeb, in 1707, the emperors of Delhi became mere puppets, and were unable either to curb the ambition of powerful viceroys, who seized the opportunity of rendering them-

selves independent, or to resist the growing power of the Mahrattas and Sikhs and other external enemies who threatened the empire. Thus, in 1739, Nadir Shah, the king of Persia, captured Delhi, which was then given up to carnage and plunder ; and in 1758 Ahmed Shah Abdali, the Afghan king, subjected to the same cruel treatment the inhabitants of the Mogul capital. This state of general anarchy and disorder was at last happily terminated by the establishment of the British supremacy, under whose rule the people of India have enjoyed complete civil and religious liberty, and have attained a greater degree of order and security than they had ever previously known."

Looking at India from a geographical standpoint we find it to be a great peninsula comprising a territory about half as large as the United States of America, excluding Alaska. It is bounded on the north by the Himalaya mountains—though including a large portion of these mountains within its borders—on the east by Burmah* and the Bay of Bengal, on the west by Afghanistan, Beloochistan and the Arabian Sea ; on the south is the Indian Ocean.

We may perhaps best think of India as a vast system of plains. In the north we have the great plain of the Ganges, corresponding to our own great Mississippi valley. On the west there is a similar plain of the Indus, including the regions watered by the five great rivers of the Panjab. Going south from the Himalaya mountains, at the foot of which lies the Ganges valley nowhere more than 500 feet above the sea, we gradually ascend toward the Vindhya range of mountains running east and west. Here we find ourselves about 4,000 feet above the sea and stretching southward is the great plain of the table land called the Deccan. Going east, west and south we descend the Ghats or mountain steps toward the sea, along the shore of which we have a narrow plain skirting the entire peninsula.

The greater part of this country possesses a soil of great fertility, particularly the immense plains watered by the Ganges and its tributaries, embracing perhaps 400,000 square miles. These plains, for the most part of extremely rich, loamy and alluvial soil, are amongst the most fertile and densely-inhabited regions of the earth. The climate during most of the year is extremely warm. For a few months, beginning about the first of April, the heat is intense.

* Burmah may now be included within the Indian Empire, but like the Island of Ceylon, it is not included in the region described here.

The thermometer during the months of May and June ranges from 110° to 120° in the shade, and from 150° to 170° in the sun's rays. The great heat is modified by the setting in of the periodical rains. These generally begin about the middle of June and continue for three or three and a half months. The rainy is succeeded by the cold season, covering a period of four or five months. Perhaps no more delightful climate can be found in any part of the world than that enjoyed by the residents in northern India during this season of the year.

The area within the boundaries indicated above covers 1,417,547 square miles. The population, including that of Burmah, in 1891, numbered 287,223,431, being about one-fifth the inhabitants of the world. A considerable portion of this area and population is included in the native states, which are under the rule of native princes and noblemen.

Races and Languages

In order to any right understanding of India, it is important to keep in mind the fact that it is not inhabited by a homogeneous people, having one language and one religion. On the contrary, we find there a variety of races and religions, with but little if anything in common, and languages as distinct as those spoken on the continent of Europe. In the lapse of time, however, the distinctive character of the several races has been greatly modified by their admixture through intermarriage. The main divisions from which all have sprung may be classed in three groups—the Aryan or Indo-European, the Semitic and the non-Aryan.

It is ascertained that there are not less than ninety-eight languages current in India, besides various dialects.* Of the languages, some are spoken by, it may be, only a few thousands of people; others are used by millions. Of these latter the following may be specified: Of Panjabi-speaking people the estimated population in 1871 was 16,000,000; of those speaking Hindi, 100,000,000; Bengali, 36,000,000; Marathi, 15,000,000; Tamil, 14,500,000; Telugu, 15,500,000; Kanarese, 9,250,000; Gujrati, 7,000,000. The first four languages named are found in the Aryan or Indo-European group, and it is among three families of this group—the Panjabi, Hindi and Marathi—that the mission work in India conducted by the Board of Foreign Missions of the Presbyterian Church in the United States of America is principally carried on.

*R. N. Cust, Esq., in his work in India's languages says there are 531 languages and dialects current in India.

In addition to these languages there is the Urdu or Hindustani language, which is a kind of *lingua franca* for all India. It arose with the Moslem Conquest of the country and is spoken by Moslems throughout the country. Of this class there are many millions dependent upon the Missionaries of our Board for their acquaintance with gospel truth. It is estimated that 100,000,000 of the people in India understand the Hindustani language. This fact is exceedingly important in the light of missionary endeavor.

Religious History of India.

The following brief account of the various religions of India is taken from *A Pictorial Tour Around India* by Dr. John Murdoch, of Madras:

Aboriginal Cults.—The earliest inhabitants of India are supposed to have belonged to the great Turanian family, which overspread a large portion of Asia and part of Europe before the Aryan immigrations. Demon worship appears to have been the prevailing superstition among the aborigines of India. The evil spirits were propitiated by bloody sacrifices and frantic dances. Such ceremonies are still common among the Tamils of Southern India. Some of the principal demons were probably afterwards considered as deities, and were worshipped in the districts around. Mhasoba, represented by a round stone, tipped with red lead, worshipped by cultivators in the Dekkan, may be mentioned as an instance.

Vedic Hinduism.—The next settlers in India were the Aryans, probably from the highlands of Central Asia. Their religion was the earliest form of polytheism—the worship of the heavenly bodies. Men saw that they were of much use, and adored them instead of their great Creator. Afterwards anything useful, such as fire, water, and air, were worshipped.

The religion of the first Aryan settlers can be ascertained from the hymns of the Rig Veda. They were composed at different periods; but were probably collected at about 1000 B.C. Indra is generally regarded as the principal of the Vedic gods. More hymns are addressed to him than to any other deity. He is the lord of the firmament, the wielder of the lightnings, who pierces the clouds with his thunderbolts, and compels them to discharge their fertilizing showers on the earth. Agni, the god of fire, the conveyor to the other gods of all sacrifices, ranks next in importance. Varuna, the god of the encircling heavens, Surya the Sun, Ushas the Dawn, Chandra the Moon, are other deities. Thirty-three gods and goddesses are enumerated Their relationship is not settled. The god who in one hymn is the father, is in another the son; the same goddess is sometimes the mother, sometimes the wife. The chief religious services consisted in keeping alive the sacred fire, and in offering the intoxicating juice of the soma-plant, which the gods were invited to quaff like thirsty stags. The following extract gives an idea of most of the prayers presented:

"Rejoice, Indra! open thy jaws, set wide thy throat, be pleased with our offerings!

"Drinker of the soma juice, wielder of the thunderbolt, bestow upon us abundance of cows with projecting jaws."

In a few hymns to Varuna, sin is acknowledged.—

"Whenever we men, O Varuna, commit an offence before the heavenly host; whenever we break thy law through thoughtlessness; have mercy, Almighty, have mercy!"

The Vedas are little known in India. Most Hindus have the idea that they came, in a complete form, from the four mouths of Brahma. But many of the hymns bear the names of their human authors. The writers ask the assistance of the gods in composing them, just as Hindu poets do at present.

The religion of the Vedas differs considerably from modern Hinduism. The number of the gods and goddesses is thirty-three, instead of thirty-three crores.* The names of Siva, Durga, Kali, Rama, and Krishna, never occur in the Vedas. Idols do not appear to be mentioned. There is no trace of transmigration. The Brahmans are represented merely as a profession, not as a caste. They claim no superiority of birth over the other classes of the community.

Development of Caste.—For several centuries after the Vedic age, we have little information regarding the state of Hinduism. The code of laws ascribed to Manu shows that the Brahmans during that period had developed the system of caste. As writing was unknown, it required much time to commit to memory the hymns recited at sacrifices. The Brahmans devoted themselves specially to this task, in which, therefore, they soon excelled all others. By degrees they secured for themselves the utmost respect, and claimed to be *Bhudevas*, gods on earth. Sudras were said to be created for the purpose of serving Brahmans.

Buddhism.—Sakya Muni, the founder of Buddhism, who probably lived about 500 B.C., among other things, assailed the pretensions of the Brahmans and denounced caste. His system made considerable progress for a time, largely through the efforts of Asoka, king of Magadha. Benares, for several hundred years, was a Buddhist city. Eventually, however, the Brahmans regained their supremacy, and Buddhism ceased to exist in India. A sect called Jains, very much like the Buddhists, afterwards arose. Its followers are still numerous in some parts of Western India.

Modern Hinduism.—The worship of the Vedic gods gradually declined, and new deities rose into notice. Siva seems to have been first worshipped in North India about 500 B.C. The followers of Vishnu began to multiply about the sixth century after Christ. When the Brahmans found that the worship of local divinities could not be extirpated, they incorporated them with their system, pretending that they were incarnations of Siva and Vishnu. Rama and Krishna, at first described as mere heroes, were subsequently regarded as incarnations of Vishnu, and at present, in Northern and Western India, are the forms in which he is generally worshipped.

The **Puranas** were written chiefly to extol particular gods. The oldest is considered by learned men not to be earlier than the eighth or ninth century after Christ, and there are some not above three or four centuries old.

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* A crore=10,000,000.

At present the worshippers of Vishnu are most numerous in North India; those of Siva in the Madras Presidency; those of Durga in Bengal.

Modern Brahmanism.—"To the eye of the casual observer Brahmanism is the religious idea expressed in a polytheistic form. In it deity is incarnated in various forms of man or beast, or represented by inanimate objects, until, as the natural result of this fearful departure from God, the original conception is lost sight of, and the symbol takes the place of that for which it stands. (Romans i, 21–25,) The *avatars* or incarnations of the Supreme Being are few in number, but nature is ransacked to find a sufficient number of objects in which He may be enshrined. Three hundred and thirty-three millions of inferior deities find place in the imaginary Pantheon of the Hindus. The river Ganges is the goddess Gunga, born on the snow-capped range of the Himalayas from the forehead of Brahm, as Minerva from the head of Jupiter. At Allahabad this river, receiving into its embrace the scarcely less sacred Jumna, is joined underground by a third stream descending direct from Heaven, and thus a trinity of streams is formed, which to the devout Hindu is the very portal to the skies. But not the rivers alone: the trees, the fountains, a rock, a stone, may be made sacred by the indwelling of some divinity. There is a certain tree, the trunk of which is a god, while each branch, twig, and leaf, represents an inferior deity.

"But all this is for one class of minds. The Hindu religion adapts itself readily to all classes. It is, indeed, a vagary of the imagination rather than a religion of the heart. Thus, while it is with some a pure polytheism, as held by others it is sheer pantheism. The writer once asked a Hindu, *Parmeshwar kahan hai?* ('where is God?') The reply was, *Ap Parmeshwar hain* ('your Honor is God'). But we need not be flattered by such distinction, for to the Pantheist, God is inseparable from His creation, As the Hindu states it, God is without a second—that is, besides Him there is nothing. To account for sin the Hindu philosophers will tell you that the soul, a spark struck from the source of all life and light, has through its union with the flesh become contaminated. In successive births, however, the accretions of sin will be removed, till at the last the soul, regaining its original purity, will be absorbed into the Infinite.

"This religious imposture was, by the same hands that in the far-distant past constructed it, interwoven into the social system of the Hindus; and so skillfully was the work performed that it would seem impossible, but by the grace of God, for those who are born within the meshes of this net ever to escape Never was more consummate wisdom displayed by men than was shown by the Hindu priests of a pre-historic age, when they perfected a system which should at once secure its own perpetuation and the supremacy, social and religious, of its founders. The web of *caste* was indeed artfully woven. It is a social system strengthened and guarded by religious sanctions, or, if you please, it is a religious system guarded by social sanctions. The Brahman, its originator, is the centre and circumference of this system. With reference to it he formed all things, and by him all things consist. He sprang from the head of Brahm, and unites in himself all the attributes of him who is without form, all-wise, all-powerful. The Brahman stands upon the apex of the social and religious pyramid Next to him are the *Kshatryas* or warrior caste, springing from the breast of Brahm; then the *Vaisyas* or merchant class, descending

from his loins; last of all the *Sudras* or laboring class, issuing from his feet. And during all the centuries since this system was contrived, these castes have held the same relative position, immorality or crime, however black, causing no descent from the higher to the lower; virtue, however conspicuous, securing no ascent from the lower to the higher."

The Moslem Conquest.—Though the Arabs made some temporary conquests, Mahmud of Ghuzni, who lived about 1000 A.D., may be considered the first Muhammadan invader of India. By degrees the Muhammadans made themselves masters of nearly the whole country. Several Muhammadan princes were zealous propagandists of their creed. Aurungzeb sometimes forcibly circumcised Hindus; at Benares he demolished the principal Hindu temple, and erected a mosque in its stead. Certain privileges were conferred on Muhammadans, which led many Hindus, in different parts of the country, to embrace Islam. Muhammadans are numerous in Eastern Bengal and on the banks of the Indus. There are comparatively few in the South.

Character of Islam.—As to Mohammedanism, the creed of Islam is very simple: There is one God and Mohammed is his apostle. The religion of the followers of Mohammed begins, and very often ends, with this. It is a religion without a saviour. The most that its adherents have to hope for is that Mohammed will intercede for them; but their intercessor did not claim to be without sin, much less did he claim to be divine. When it is stated that the Mohammedan conception of God is purer than that of the Hindu, all has been said that can be in favor of his religion as compared with the idolatrous religion which it antagonizes. While the Koran is for the Mohammedans of India *The Book*, there are many and grave departures from its teachings found in the practice of the followers of the prophet. If they have to some extent acted upon the idolatrous religion around them—at least on its social side—they in turn have been acted upon by being led to engage in various idolatrous practices.

A feature which characterizes both these religions is the elasticity of which they are capable. The Hindu religion, within the caste lines which are determined by birth, has a charity broad enough to admit every form of belief or disbelief; in other words, being born a Hindu and conforming to the prescribed ritual, you may believe what you choose. And thus with the religion of Islam; only repeat the *Kalama*, the creed given above, and it matters not what you believe or what you are. It is not strange that religions so insensible to the moral quality of their adherents, and which, while satisfying the demands of a depraved conscience, require no crucifixion of the heart's lusts, should have a fascination for their followers most difficult to overcome.

The Sikhs.—With reference to the Sikhs, who are found principally in the Panjab, Dr. Lowrie, in his "Two Years in Upper India," remarks as follows: "The Sikhs are said not to constitute more than a twelfth or fifteenth part of the population of the Panjab. They evidently are much more allied to the Hindus than to the Mussulmans in their worship and customs. The system of caste prevails more or less among all these sects, though in regard to the Sikhs and Mohammedans it is not enjoined by their religion, or rather it is contrary to their creed, especially to that of the Sikhs; but throughout India usage is all-powerful. Hindus, when they become Sikhs, do not renounce caste, except as it bears on one or two inferior points.

"The religion of the Sikhs is described as a creed of pure deism,

blended with the belief of all the absurdities of Hindu mythology, and the fables of Mohammedanism. Nanak Shah, the founder of this religion, professed a desire to reform, but not to destroy, the religion of the sect in which he was born, and endeavored to reconcile the jarring faiths of Brahma and Mohammed by persuading each to reject particular parts of their respective belief and usages."

Modern Religious Reforms.

In recent years several attempts have been made to reform Hinduism and Mohammedanism. The reformers have been men who have been strongly influenced by Christian missionary education.

The Brahma Somaj

From the standpoint of Christian missions the most important of these reforms is the Brahma Somaj, founded by Raja Ram Mohun Roy.

"Ram Mohun Roy," says Dr. John Murdoch, "made earnest efforts to win his countrymen from idolatry, and the movement which he commenced has been carried on without interruption. Babu Keshab Chunder Sen, for several years, advocated simple theism; but latterly, amid failing health and mental powers, he claimed to speak in the name of 'the Lord' and of 'India's Mother,' and framed a mongrel creed which he called the 'New Dispensation.' Since his death in 1884, his society has suffered greatly from internal dissension.

"The **Sadarana Brahma Somaj**, which seceded from the Brahma Somaj in 1879, is simply theistic. Its organ, *The Indian Messenger*, has an excellent moral tone.

"The Brahmos have to complain of the inconstancy of some of their members, and of divisions among themselves No form of simple theism has ever been the *religion* of any race or country. The permanence of the movement is therefore doubtful. Still, it is an immense advance over Hinduism."

The Arya Somaj

The reform designated by the name Arya Somaj was inaugurated by a Hindu of considerable learning, Dyanund Saraswati Swami. It is an attempt to prune the old stock of Brahmanism of its grosser absurdities, to abolish the caste system and to overthrow the Brahman hierarchy. It has appropriated much of Christian teaching without acknowledging any indebtedness to it. In general it is the neo-hinduism of this age, as neo-Platonism characterized the early centuries of the Christian era. The reader will anticipate that this movement is bitterly antagonistic to missionary effort.

Syed Ahmedism

The Hon. Syed Ahmed Bahadur, of the city of Aligarh, is the founder of a modern reform movement among educated Moslems in India. His effort has been to find in Moslem practice the ethics of Christianity. Some of his followers hope to see a reconciliation with Christianity whereby Christians will be ready to

add the Quran to their canon of Scripture! The important concessions made by Syed Ahmed are the recognition of reason as having a place in Scriptural interpretation and doctrine, and the rejection of the great mass of Moslem tradition.

Christianity in India.

On this point we cannot do better than to quote from Dr. John Murdock once more:

"At the beginning of the Christian era, Alexandria, in Egypt, was the greatest commercial city in the world. Mark, the writer of one of the Gospels, had there for several years a school for catechists. It is supposed that some Indian merchants who went to Egypt to sell their silks and pearls heard in that country of the Saviour who had come into the world. About the beginning of the second century, a petition for Christian teachers was addressed to the bishop of Alexandria. Pantænus, a very learned man, was sent, who, as far as is known, was the first Christian missionary to India. About the fourth century, a number of Syrian Christians settled along the Malabar coast, where their descendants are still numerous.

"Francis Xavier, a distinguished Roman Catholic missionary, landed at Goa in 1542, and through his labors in South India, many Hindus became Christians. The number of Roman Catholic Christians in India is now about 15 lakhs.*

"The earliest Protestant Christian missionaries to this country reached Tranquebar, in the Madras Presidency, in 1706; but missions in Bengal were not fairly commenced till Serampore was occupied by Carey in 1800. The first Protestant Mission in Western India was begun in 1813. English Missionary Institutions may be considered to date from 1830, when one was established in Calcutta by the Rev. Dr. Duff. There are now Protestant missionaries from Europe and America scattered all over the country.

The number of native Protestant Christians in India has increased as follows:

1851	91,092
1861	138,731
1871	224,258
1881	417,372
1891	559,661

In addition to Roman Catholics and Protestants, there are

*A lakh=100:000.

probably about two lakhs of Syrian Christians. The total number of Christians in India exceeds two millions, and they are increasing every year."

American Presbyterian Missions in India.

It was before the organization of the present Board, and while the Western Foreign Missionary Society was still in existence, that the Rev. John C. Lowrie, now one of the secretaries of the Presbyterian Board, and the Rev. William Reed were sent to India to lay the foundations of the work which the Presbyterian Church had resolved to carry on in that land. The selection of the particular field in which they should begin their labors was left to their judgment after consultation with friends of the work in India. Leaving America in May, 1833, they reached Calcutta in October of the same year, and after getting the best information available, they decided to begin the work at Lodiana, then a frontier town of the Northwest Provinces, and bordering upon the Panjab, a territory which at that time was under the control of Ranjit Singh, a Sikh chief. Dr. Lowrie, in his "Two Years in India," after stating some more general reasons which influenced his colleague and himself in their decision, says, "Having now the history of nearly seventeen years to confirm the opinion, I have no doubt that (Lodiana) was on many accounts preferable to any other as a point from which to commence our efforts. Other cities had a larger population, and could be reached in less time and at less expense, but at no other could more favorable introducing influences have been enjoyed; at no other could our position have been more distinctly marked, nor our characters and object more accurately estimated by the foreign residents of the upper provinces; at no other were we less likely to find ourselves laboring 'in another man's line of things made ready to our hand,' or to occupy ground that other bodies of Christians would shortly cultivate; and, not to insist on the important consideration of health, no other place could be more eligible in its relations to other and not less dark regions of the earth in its facilities for acquiring a number of the languages chiefly spoken in those parts."

It was not, however, without afflictive dispensations that the mission work was to be begun. While Messrs. Lowrie and Reed were detained at Calcutta, it became evident that Mrs. Lowrie's health, which had been impaired before leav-

ing America, was rapidly failing, and on the 21st of November she was called to her rest. In view of Mrs. Lowrie's illness it had been determined that Mr. and Mrs. Reed should proceed without their colleagues to Lodiana. This arrangement, however, was reconsidered and preparations were made to remain for a time in Calcutta. Before the expiration of the time, it became clear that Mr. Reed's health was not such as to warrant his proceeding further, and the conclusion was reached that he should return to America. Taking passage, with his wife, in July, 1834, in a ship bound for Philadelphia, a sad farewell was given to many cherished hopes. Mr. Reed was not permitted to reach home. His death occurred only three weeks after leaving Calcutta.

Dr. Lowrie says, "I reached Lodiana, my post of missionary duty, on the 5th of November, 1834. This was nearly eighteen months after leaving Philadelphia; and it serves to show the manner in which distant places have been connected with each other by the providence of Him who beholds all the nations of the earth at one view, that a messenger from churches in the western hemisphere, after traversing nearly seventeen thousand miles of the broad ocean, and penetrating thirteen hundred miles further towards the heart of Asia, should at last find his sphere of labor in a city unknown even by name to those by whom he was sent, when his journey was at first undertaken."

It may be mentioned as a commentary on the above, and as showing that the world is growing smaller, as it were, in order that it may come within the grasp of the Church, that the journey to Lodiana, which at that time, by ordinary modes of travel, could not have been performed in less than seven or eight months, can now be made within thirty days.

In December, 1835, about a year after the arrival of Mr. Lowrie, the Rev. Messrs. John Newton and James Wilson, and their wives, reached Lodiana. The former was connected with the mission for 56 years and had the joy of having had four sons among his companions in labor. His son, John Newton, Jr., M.D., a medical missionary, died in 1880.

Without making mention of the Stations established at Meerut and Agra in the Northwest Provinces, or of Rawal Pindi, transferred to the United Presbyterian Mission, and Rurki which has been transferred to the Reformed Presbyterian Synod, it will be profitable to notice the principal centres occupied by our own missionaries.

The Lodiana Mission.

It was among the millions of the people of the Northwest Provinces and the Panjab, that our missionaries began and have continued their labors. Providences conspired most wonderfully to open the way before the pioneers in this work. Lahore, the capital of the Panjab, was regarded as the objective point by the first of our missionaries sent to India, and much of the work done at Lodiana for several years was in preparation for the time when an advance might be made in this direction. In 1849 this time came. Ranjit Singh dying, left no successor capable of wielding his iron sceptre.

"The country soon fell into a state of anarchy under the leaders of the army which he had trained; and they were so elated with mistaken views of their own power as to resolve on the overthrow of the British dominion in India. For this purpose, unprovoked, they crossed the Sutlej into British territory. Defeated, they withdrew, but a second time, equally without provocation, these chiefs and their fierce troops arrayed themselves against their former foe. The conflict between the Sikh and the British armies was terrible, and the issue for a time doubtful; but the end was the prostration of the Sikh power and the annexation of the Panjab to the Anglo-Indian empire— a measure hailed with satisfaction by the greater part of the inhabitants of that long-oppressed land. As the result of these great changes in the political condition of the Panjab the whole of that interesting country is now open to the missionary."*

Lahore

In the year 1864, a collegiate department was opened in connection with the Mission High School at Lahore then under the superintendence of the Rev. C. W. Forman, D.D. Later it was affiliated with the Calcutta University, with Rev. J. A. Henry as its first president. Five years later, owing to the death of Mr. Henry and the reduction of the mission staff by sickness and death, this institution was indefinitely suspended. But in 1885 the Mission College idea was again revived by Rev. J. M. McComb in connection with the Christian Boys' High School at Lodiana. This movement led to the re-establishment a year or two later of the Mission College at Lahore, which, since the death of Dr. Forman, is known as the Forman Christian College. This institution opened with a roll of 15 students. It has grown under the fostering care of the missionaries to be one of the most efficient colleges in the Province.

* Two Years in Upper India.

In 1889 commodious buildings, which had been erected on a site valued at 20,000 rupees, given by the government, were formally dedicated, Lord Lansdowne, Governor General of India, and other distinguished guests being present. The total cost of the buildings was 56,000 rupees, of which 20,000 were a grant from government in addition to the site. Rev. C. W. Forman, D.D., was the first president of this new institution, but finding the burdens too great for his advancing years, he resigned and was succeeded by Rev. J. C. R. Ewing, D.D., who is ably sustained by a corps of professors and instructors.

Lodiana

In 1875 a school for native Christian boys was begun in Lahore under the Rev. C. B. Newton, D.D. Two years later it was transferred to Lodiana, but for lack of available missionary force, it was suspended in 1879. In 1882, through the efforts of the Women's Foreign Missionary Society of the Presbyterian Church (Philadelphia), money was raised for a permanent building, and the school was reopened in 1883 under the Rev. E. M. Wherry, D.D., in an edifice erected for the purpose. Under his superintendence an Industrial Department was established in which instruction is given in shoemaking, book-binding, printing, tailoring and weaving Turkish rugs and various kinds of cloth. A year later this school passed under the superintendence of Rev. J. M. McComb, who carried it on, completing the present commodious buildings and making it one of the most important preparatory institutions for Christian boys in North India. It is at present directed by Rev. Arthur H. Ewing.

Sabathu

Before the establishment of a mission station at Lahore, work had been begun at Sabathu, Saharanpur, Jalandhar and Ambala. The station at Sabathu, in the lower range of the Himalayas, furnished a sanitarium for invalid missionaries, and at the same time gave opportunity for reaching representatives from the Hill tribes, a class who have not had the attention paid to them which their spiritual needs demand.

Saharanpur

Saharanpur, situated near the head waters of the Jumna and Ganges rivers, was one of the first cities occupied by our missionaries. Here labored for half a century the missionaries of the Covenanter or Reformed Presbyterian Church. Caldwell, Campbell, Craig and Calderwood lie buried in the Mission Cemetery. Here was established a Boys' Orphanage, from

which have gone forth some of the most distinguished of our native preachers and evangelists. Here, too, in recent years was established the Theological Seminary, now under the supervision of Rev. A. P. Kelso and Rev. J. J. Lucas, D.D., aided by a corps of efficient native teachers, graduates of the Seminary.

Ambala

Ambala, situated in the centre of a splendid rural district, and the head centre of the great military district of Sarhind, was early chosen as a mission station. Here wrought faithfully several of the pioneers in missionary work, Rev. J. M. Jamieson, D.D.; Rev. J. H. Morrison, D.D.; Rev. M. M. Carleton, Rev. James H. Orbison, Rev. Reese Thackwell, D.D., and Rev. George S. Bergen, their devoted wives and some of their equally devoted sons and daughters. Here was established a leper asylum and a hospital for native women, which have brought health and peace to many a poor sinsick, dying soul. In the district several important Christian communities have been established, with bright hope for the future rapid extension of Christ's Kingdom among the villages.

Jalandhar

The City of Jalandhar has the distinction of being the first point occupied within the territory over which the Sikh Raja Ranjit Singh held sway. No sooner had the victory of the English army been announced than the missionaries at Lodiana sent one of their number, Rev. Joseph Porter, to inspect this field and to arrange for the location of a native missionary there. This missionary was the Rev. Golak Nath, the first convert baptized at Lodiana, and the first native minister of our Church in India. He was located at Jalandhar in 1846, and there he labored wisely and faithfully for nearly half a century. For several years before the death of Mr. Golak Nath and for all the years since, this station has been occupied by American missionaries, who carry on the threefold work of evangelistic preaching in city and surrounding villages, educational work in schools for boys and girls and work among the women in the Zenanas.

Dehra

The work in Dehra Doon was begun in 1853, by Rev. J. S. Woodside. The Dehra Valley (Doon) is one of the most beautiful spots in India. It lies between the first low range of mountains called the Sewaliks and the higher range of the Himalayas. It is the seat of a famous shrine of the Sikhs, and is visited by many thousands of devotees every year. It is also a

military cantonment where the Gurkha or Nepalese soldiery of the British army are stationed, thus affording an opportunity to evangelize a class quite inaccessible as yet in their native land. Since the establishment of the mission, Dehra Doon has become famous for its Christian girls' boarding-school. This school, which was very small in its beginnings, has grown into almost magnificent proportions, and will undoubtedly exert a controlling influence upon the native Christian community in Northern India. Its present prosperity is, under a kind Providence, largely due to the wisdom and self-denying zeal of the two ladies at first connected with it—Mrs. Herron, the wife of the Rev. David Herron, and Miss Catharine L. Beatty. Of the former Miss Beatty wrote as follows: "To Mrs. Herron's zeal and patience, never flagging under the heaviest trials and discouragements; to her peculiar tact in overcoming difficulties; to her skill in adapting our best American school systems so nicely to the widely different habits of this country, so as neither to offend the prejudices of the pupils on the one hand, nor encourage the evils of their customs on the other,—will this school through all time stand as a monument." Respecting Miss Beatty, the following record is made in the report of the Lodiana Mission for 1871:

> Mr. and Mrs. Herron were joined by Miss Beatty in the spring of 1863. This lady then took charge of the educational department, and continued the charge of it till the end of that year, when, Mr. Herron leaving the country after the death of Mrs Herron, the entire care of the school was committed to her. The duty which she then undertook was a weighty and responsible one, but she proved herself fully equal to it. Her experience as a teacher, her decision of character, and her administrative ability, fitted her in no common degree for the work. She lived in the same house and sat at the same table with the children, and had them under her eye and influence continually. Their progress in learning, their cultivated manners, their prompt obedience, and their order and good conduct, were proofs of her ability and devotion that all could see, and evidences of a success which is seldom attained in so short a time. The labor and care, however, which she gave to the school were too much for her physical strength. By the end of the year 1868 her health was so impaired that she had to seek rest and a change. But in a few months it was evident that her work was done. Although not able to walk, yet with characteristic energy she undertook the long and fatiguing journey home, where, on the 24th of December, 1870, she died, in the midst of loving friends. There are many in this land who 'arise up and call her blessed.'

The erection of the building now occupied by the school was under the superintendence of the Rev. J. S. Woodside.

The Rev. Dr. Mather, speaking of this building, says: "The site chosen, on high open ground, is admirable, and the building itself is a model of solidity, blended with economy." The school for many years was under the superintendence of Rev. Dr. Herron. In a paper read before the Allahabad Missionary Conference, Dr. Herron stated the design of the institution to be—

1st. To give the children the comforts and advantages of a home.

2d. To give them the highest intellectual culture that they are capable of receiving.

3d. To bring them to Christ, and to cultivate in them the Christian virtues.

4th. To lead the native Christians to value the education of their daughters by making them pay for their children's support when they are able to do so.

Since 1882, when Dr. Herron retired from the principalship, the Dehra Girls' School has been under the care of the following lady principals: Miss L. M. Pendleton, Miss S. M. Wherry and Miss H. A. Savage. A Normal Training Class has been added in recent years. In this department native and Eurasian women are trained as Bible-readers and Zenana teachers. Much increased efficiency in woman's work for women is looked for from this department.

Woodstock

It will be appropriate to mention in this place the Woodstock School for the daughters of missionaries, established at Landaur, within a few hours ride of Dehra. It was established through the influence of the Dehra missionaries, Dr. Woodside and Dr. Herron. This school was for many years under the management of Mrs. J. L. Scott, assisted by an able corps of teachers. Since the death of Mrs. Scott, it has been managed successively by Miss Annie Scott, Mrs. Bradshaw, Miss Clara C. Giddings and at present by Rev. J. M. McComb and wife. The primary object of the institution was to furnish an education for the children of our missionaries. The shape that it finally took was a school of the higher grade, for the instruction not only of the daughters of missionaries (and the sons also up to a certain age), but also for European, Eurasian and native Christian girls. The largest number of pupils is from the second class, of mixed European and Indian descent—a class greatly needing the care and training afforded by such a school. Woodstock is beautifully situated on a spur of the Himalayas, about 7,000 feet

above the level of the sea. The school is in a highly prosperous condition, and may be regarded as one of the permanent agencies for the extension of Christ's kingdom in northern India.

Hoshyarpur

In his "History of the American Presbyterian Missions in India" Dr. Newton says:

> Hoshyarpur was occupied in 1867. It contains 20,000 people and is the chief town, after Jalandhar, in the country lying between the Sutlej and the Beeas. It is within half a dozen miles of the lower hills which flank the great Himalayan range of mountains, and much of the civil district of Hoshyarpur, with a population of 900,000, lies among the hills. Of the inhabitants of this district, 550,000, according to the late census, are Hindus, 290,000 Mohammedans, and 59,000 Sikhs.
>
> The Station was occupied in the first instance by the Rev. Guru Dass Moitra. Very soon however he gave place to the Rev. Kali Charan Chatterjee, who has been the sole missionary there ever since.

The peculiar interest attaching to Hoshyarpur district is the fact that it has been entirely under the control of native missionaries. Its development along evangelistic lines has fully justified the confidence placed in the missionary in charge. Prosperous Christian communities have grown up in various towns and villages in the district. The Christians number 277 communicants, besides 158 adherents. This station is altogether the banner station of our India Mission.

Ani

The work of Rev. M. M. Carleton and Mrs. Carleton deserves especial mention. Mr. Carleton has worked out the settlement idea in missions with a zeal that has been wonderful. It began at the village of Santok Majara in the Ambala district many years ago. Health considerations obliged the missionary to spend a large part of each year in the mountains. This led to the establishment of a second village settlement at Ani in the Himalaya mountains, where Mr. Carleton is now obliged to spend all his time.

The number of Christians at Ani is now 42. The people maintain themselves by cultivating the soil. The native minister and a school teacher are paid from the sales of farm produce. Missionary tours are made to the villages in the neighborhood. A free dispensary is maintained and efforts put forth to help the people in every way, hoping to raise them in the scale of civilization.

Furrukhabad Mission.

Allahabad

Turning our attention now to the Furrukhabad Mission, we find work begun at several important centres. As early as 1836 Allahabad had been selected as a field for evangelistic labor; and although it has not proved to be the most promising, still the wisdom of those who chose this field has been justified. As the capital of the Northwest Provinces, and the headquarters of the North India Bible and Tract Societies, it is highly desirable that our mission should be represented there. By means of the Press, which for many years was under the management of the missionaries, and is now carried on by native Christians connected with our mission, the influence of the mission is widely extended, and in addition to the usual work of bazaar and village preaching and the education of the young, the facilities for meeting and proclaiming the gospel to representatives of all parts of northern India, at the annual *mela* or religious gathering, are very great.

Fatehgarh

The next point occupied in the Furrukhabad Mission was Fatehgarh, in 1838. Shortly after the occupancy of this station a number of orphan children who had been rescued from a famine then prevailing, and had been consigned to the care of the Rev. Henry R. Wilson, were brought here from Fatehpur, and these may be said to have constituted a nucleus for the thriving Christian community which is now formed at Fatehgarh.

In the year 1843 mission work was begun at Mainpuri, forty miles distant from Fatehgarh, and some of the native helpers were detached from the Fatehgarh station to take up their residence in connection with a missionary at Furrukhabad City, of which Fatehgarh is a cantonment. It was not until ten years after that any new station was occupied. Work was then undertaken at Fatehpur, one of the smaller cities between Allahabad and Cawnpore.

The Mutiny, 1857

In the preceding slight sketch a glance is taken at the mission stations of our Board as they existed in northern India and the Panjab previous to the mutiny, which occurred in 1857. At that time the work was making favorable progress, being carried on in the various directions of preaching, teaching and the

preparation of a literature for the growing Indian Church. If the European population generally had but little reason to anticipate impending danger, there was less cause for any such expectation on the part of the missionaries. They had, many of them, lived for years among the mixed Hindu and Mohammedan population, on the most friendly terms with all classes. Their schools had been attended by children from every caste. Even the preaching of the gospel was generally listened to with respect, and at almost every station there were converts to the truth.

But the whole European population was awakened from fancied security as if by an earthquake shock. Barrackpore in Bengal, and Meerut in the Northwest Provinces, were the first to be visited, and in a few weeks the whole country was convulsed. Of the mission stations of our Board, Lodiana, Fatehgarh and Allahabad were the greatest sufferers. It was at Fatehgarh that the blow fell most heavily. At the other stations above named the loss of property was great, but at Fatehgarh and the adjoining station of Furrukhabad precious lives were sacrificed. The sad story of the hurried flight to Cawnpore of the brethren Freeman, Campbell, Johnson and McMullen and their wives, with the two little children of Mr. and Mrs. Campbell; the capture of the party at Bithoor; the dreary march thence to Cawnpore, a distance of eight miles; the detention for a night in the *Sivada Kothi*, a house belonging to their captor; the *translation* on the morning of the next day, when upon the parade-ground of the station they and over one hundred Europeans, mostly women and children, fell before the fire of their murderers:—these tragic events cannot be forgotten by the church which was so nobly represented by these martyred ones; nor can their last words, expressive of their trust in the Saviour, when passing through this terrible ordeal, be forgotten. Only a few of these words may be quoted here.

Mrs. Freeman wrote:

> We are in God's hands, and we know that He reigns. We have no place to flee for shelter but under the covert of His wings, and there we are safe. Not but that He may suffer our bodies to be slain. If He does, we know that He has wise reasons for it. I sometimes think our deaths would do more good than we would do in all our lives; if so, His will be done. Should I be called to lay down my life most joyfully will I die for Him who laid down His life for me.

Mrs. Johnson said:

> Everything seems dark and doubtful, but that which seems so mysterious now may be but the bringing about of a brighter day for poor benighted India. We look upon each day now as our last; but

oh! how delightful are our seasons of prayer, together imploring the care and protection of that God who alone can save us.

The others wrote in a similar strain, and from their writings it is not difficult to understand that the promises of God in Christ were very precious to them, until the full fruition came in their seeing the King in His beauty.

After the mutiny it became a question of great interest how the mission work would be affected by such a crisis. Would the barriers which had previously existed be lowered, or would the people be more disposed to reject the truth? It was found that in the good providence of God, whilst all obstacles were not removed, there was more ready access to the people. It is thought by many that had the British government at that time given up its principle of neutrality with regard to religious matters, and taken a decided stand in favor of the propagation of the Christian religion, much would have been gained toward the rapid evangelization of the country. But although this was not done, evangelistic work has measurably advanced. There can be no question that the faith of Hindus and Mohammedans in their religions has been shaken within the last forty years to an extent never before known, and to day India is more accessible to gospel influences than ever before. It would be impracticable in such a sketch as this to illustrate this proposition fully. One corroborative fact has marked significance, viz., the advancement that has been made in the education of the women and children of India. The customs in this land are such as to preclude much social intercourse between the sexes; indeed the women, especially of the richer families, are to such an extent secluded that they can scarcely be considered as forming a part of the communities in which they dwell. Such being the case, it was in former years almost impossible to bring evangelistic influences to bear upon the women of India. Efforts in this direction were made from the beginning of the missionary work, but with only limited success. With exceptional cases the way was barred to the advances of the missionary ladies who so earnestly desired to carry the gospel to their benighted sisters.

That there has been a marked change in this respect since the mutiny is evident. The caste system may be said to remain unimpaired. It cannot be affirmed, moreover, that the Hindus and Mohammedans have any more friendly feeling toward their conquerors, or for the religion which they

profess. How then is the change to be accounted for? To the writer of this sketch the reason for the change is found largely in the impulse given to English education as a result of the mutiny. After the transfer of the East India Company's rights to the Crown, it was soon perceived that the British government intended to furnish the people of India with greater facilities for securing an education, whether in the vernaculars or in the English tongue. Graded schools, from those of an elementary character to such as prepared for an entrance to the university, were established all over the country. To these the native boys and youth flocked in great numbers, and year by year thousands were graduated with an education greatly superior to that which their parents had received.

Here an additional point is to be noticed. Perhaps in no country more than in India is marriage the chosen lot; indeed, for a girl not to marry at an age which in Christian lands would be thought altogether too early, would be regarded as an unfortunate thing. But for the educated youth of the land there must be found educated wives; hence the necessity was forced upon parents to secure for their daughters such an education as would fit them for this new condition of things.

Thirty years ago, zenana teaching and girls' schools were unknown, except in a few rare instances, whereas now scores and hundreds of women and girls are taught, and this, too, from God's word. On every side the houses of Hindus and Mohammedans are thrown open to the visits of the wives of the missionaries and the single ladies who have gone to India for the express purpose of teaching. Girls' schools are found in every part of the country, and it is safe to affirm that the time is not far distant when it will be as difficult to find in India a girl who cannot read and write as it would be in our own land.

The same motives which actuated the founders of the Dehra School, induced the members of the Furrukhabad Mission to establish a school on the same plan, for the benefit of the Christian girls in the part of the country occupied by that mission. Accordingly, in 1887, the Jumna Christian Girls' High School was opened in Allahabad. The school building was originally a large mission house, endeared to very many of our missionaries as their first home in a heathen land. It occupies a beautiful site on the banks of the Jumna river, and has been so remodeled and enlarged as

to afford all the necessary conveniences for a boarding and day-school.

This school was founded by Dr. J. J. Lucas and his wife, but for many years has been superintended by Mrs. Sarah Newton, assisted by Miss Margaret Morrow and Miss J. L. Colman.

Western India Mission.

Kolhapur

The Western India or Kolhapur Mission, located in a distant part of the country from the North-west Provinces, suffered but little during the mutiny. The territory occupied by this mission lies south-west of Bombay, and covers part of the Deccan. The Ghats, a range of mountains some forty or fifty miles from the coast, cut the field in two. The Kolhapur State lies east of this range, and has a population of 802,691. The adjoining districts to this, in which are no missionaries, have a population of 1,700,000; add to this the Concan, or the portion between the Ghats and the sea, and there is a total population of 4,000,000, who are to be reached with the truth.

Kolhapur is the capital of the province bearing the same name. It contains a population of some 45,000. "As seen from a distance the city is beautiful for situation. The most commanding object, next to the king's palace, is the towering white dome of a very large temple. Few cities or places in India have so high a reputation for sanctity. The favorite legend among the people is that the gods in council once pronounced it the most sacred spot of all the earth."

The Western India Mission was 25 years old the 20th of October, 1895, and the occasion was celebrated with great rejoicing. The Rev. R. G. Wilder began work in Kolhapur as early as 1852, but it was not until 1870 that our Board assumed charge of the work. This pioneer missionary entered into rest October 10, 1887, after a faithfulness and efficiency of service which have made his name an honored one among the mighty host of the sainted dead, but his devoted wife still labors on in the field hallowed by the memories of her beloved husband. The records of that first year give the number of communicants as 21 and of baptized children as 5. There were 2 schools—1 for boys, enrolling 100 pupils; and 1 for girls, with 27 in attendance.

Besides Mr. Wilder, 4 other missionaries have gone to their reward, the Rev. James Johnson Hull in 1879, the Rev. William Pratt Barker in 1882, Miss Margaret L. Ewalt in 1892, and the Rev. George Henry Ferris in 1894, while several smaller graves pathetically witness to the perils of an Indian climate and to the sorrows of missionary parents in that far-off land. Three missionaries have retired—Mrs. J. J. Hull in 1891, Mr. John Jolly in 1893, and Miss S. Elizabeth Winter, M.D., in 1895.

The church reported 114 members in 1897, and the Sunday-schools in the city and villages reach about four hundred scholars.

There is a Christian girls' boarding-school in the city, and a number of day-schools for boys in the surrounding villages.

Ratnagiri, the second station established, is a place of 15,000 inhabitants, one-third Mohammedans, about 120 miles south of Bombay, on the coast. Although the station was opened in 1873, the lack of missionary force and other causes have operated to retard the work. After having been virtually abandoned for a time, it was reoccupied in 1891. A church was organized in 1892.

Panhala, 14 miles north of Kolhapur and about 1,000 feet higher, was occupied in 1877 and has a small church with schools for boys and girls.

Sangli, is the capital of a small State of the same name. Work was begun there in 1884. There is an organized church with a good building and a Sunday-school of nearly 200. A boarding-school for Christian boys is located here. This school organized in 1888, was designed, says the Annual Report for 1896, "so to train up the native children of the Mission that they will become good and practical men, and, as Christians, exemplary and useful in the native community." It is hoped that ere long many converted scholars can be sent out to preach and teach in the surrounding villages. At first it was difficult to get even Christian parents to send their children, but now, with few exceptions, they are anxious to have their children attend. There is also an increasing number of the lower castes of Hindus who ask permission to send their boys. The Christian influence of the school appears in the fact that of the 49 who were in attendance at the close of the last term, 42 are professing Christians or the sons of Christian parents.

Miraj, occupied in 1892 by Dr. W. J. Wanless and Mrs.

Wanless, is an important position because of its railway connections and its large population. The medical work is very prominent here. By the generosity of Mr. J. H. Converse of Philadelphia, a fine hospital, dispensary and physician's residence were opened in 1894.

The same agencies employed in northern India are in operation in this mission for making known the story of redeeming love. The school, the circulation of books and tracts, and the proclamation of the truth in chapel and on the highway, have the same object in view—to reach the heart, and bring men into sympathy with Christ.

Woman's Work for Women.

The records of the India Missions of our Church show that Presbyterian women have not been behindhand in their zeal for practical work for women. Naturally, owing to the unsettled condition of the country when the missions were founded the way was not yet open for the work of single women. But the early missionaries were almost invariably accompanied by wives who became zealous co-workers in the propagation of the faith. They often obtained access to the women in the homes of Hindus and Moslems and were able to witness for the pure gospel of Jesus by words and deeds of kindness. Women have always had a sphere of missionary labor in the environment of their own homes, and in the homes of native Christians, in the education and training of orphan children rescued from death by famine and neglect, and finally in opening up the work for heathen girls and women in school and zenana. We have among the wives of missionaries many of the most efficient missionaries in the field.

The education of men early led to a desire for female education and the growth of this desire led to the opening of many homes to the European lady and her native assistants. To-day hundreds of single women find a special sphere open to them in all parts of the land. Many of these have been and are now connected with the Presbyterian missions. They conduct the schools and orphanages for both Christian and non-Christian girls. They undertake a systematic work of teaching in the homes where women are secluded in zenanas. They do not hesitate to go into isolated towns and villages and undertake to work far away from the abodes of European neighbors. Many of them

have gone out with a special medical training and have established hospitals and dispensaries especially for women and children, where thousands of patients have received medical aid and been nursed back to health and a happy life.

Orphanages

Among the many branches of woman's work none has been more fruitful than the care of orphans. Allusion has already been made to the orphanage established in Fatehgarh in 1838. Since then the character of it has been somewhat changed. It now forms not only an asylum for the orphans of heathen parentage, but also a home and school for the children of Christians who are unable to provide for their families, and many a neat, happy home in the Christian community testifies to the good training received in this institution. After the return of Mr. and Mrs Chatterjee from their visit to America, an orphanage was established in Hoshyarpur, under their care. It is certainly a sign of progress when such a responsible work can be carried on by those who are themselves the fruit of mission work.

During the famine of 1876–77 an orphanage for boys and girls was established in Kolhapur. In 1888 the boys in this institution were removed to Sangli to form the nucleus of the boarding-school for Christian boys, and the girls retained in Kolhapur as the beginning of a school for Christian girls. A new dormitory and schoolroom have been provided, and last year 49 pupils were in attendance.

A school for orphan girls was early established at Lodiana, which for many years was most successfully carried on under a galaxy of missionary ladies whose names deserve especial mention. These ladies were Mrs. Elizabeth Newton, Mrs. Rudolph, Mrs. M. R. Janvier, Mrs. Porter and Mrs. Myers. The Christian women educated and trained in this school form a band of native Bible-women and teachers which has done good service in many cities and towns in North India. In 1873 this school was merged in the Dehra Christian Girls' School.

The Mission Press.

The Press was one of the earliest agencies used by our mission and it is one that is more and more productive of good. In a late work on missions in India, Rev. Dr. Sherring, of the London Missionary Society, gives to the missions of our Board the credit of doing more than any other mission in the way of creating a Christian literature. Too

much space would be occupied in enumerating all that has been done in this direction. In a general way it may be stated that commentaries have been prepared on Genesis, the Psalms, Isaiah, the later Prophets, the four Gospels, Ephesians and Colossians; a work on theology was begun by Dr. Owen, but was left uncompleted at his death; a Hindi grammar has been prepared, as also a Hebrew grammar in the Urdu vernacular, text books on ancient and Church history and a dictionary of the New Testament Greek; all in the Urdu language for the use of students in the theological schools and for the native pastors. Translations of various standard works have been made, and large numbers of tracts composed and translated, which are circulated by thousands and tens of thousands of copies every year. Besides these, a hymn-book has been furnished for the Indian Church, containing, in addition to original hymns in the native metres, translations of many of the choicest selections from English and German hymnology. At Allahabad a monthly magazine, the *Makhzan i Masihi*, or "Christian Treasury," is published in the Urdu language, for Christian families, and has entered upon its fourteenth year; and at Lodiana the *Nur Afshan* or "The Dispenser of Light," founded by Dr. Wherry in 1872 has done good service in the contest between Christianity and heathenism. It is the organ of the native Christian community, and under a competent native editor still holds its own as a strong Christian newspaper.

In the preparation of a Christian literature some of our native brethren have done excellent service. One who has lately passed away—the Rev. Ishwari Dass—prepared in the English language an elementary work on theology, which received a prize for excellence. Another (Rev. J. J. Caleb) translated and published Dr. A. A. Hodge's "Outlines of Theology." He also, besides translating a work on the early history of the Church, has just brought out a valuable treatise on the Trinity.

American Presbyterian missionaries have contributed much towards the work of translating and publishing the Scriptures into the vernacular languages of India. Rev. John Newton in addition to preparing the first grammar of the Panjabi and writing many books and tracts in that language, translated with the aid of Rev. Levi Janvier the whole of the New Testament, Genesis and twenty chapters of Exodus, and the Psalms. A revised translation of the

Scriptures in Panjabi has been carried through the Press by Rev. E. P. Newton.

The late Rev. J. F. Ullman edited an edition of the Bible in Hindi. He translated the Psalms into Urdu metres suitable for use in the native churches, and he was also the most prolific of India's hymn-writers.

Recently Rev. J. H. Kellogg, D.D., has re-entered India after many years' absence to engage in the work of revising and re-translating the Scriptures in Hindi and Urdu. Another of our missionaries, Rev. Dr. Wynkoop, was also called to India to take charge of the North India Bible and Tract Society at Allahabad, thus enabling him to enter once more upon a sphere in which he had already accomplished good work.

The Presses established at Lodiana and Allahabad have both passed into the hands of native Christian printers and book-makers, educated and trained by the missionaries. The Book and Tract Depositories have been merged in the Tract and Book Societies of the Panjab and Northwest Provinces at Lahore and Allahabad. It marks a step forward to note that work formerly done at great expense of missionary labor and time is now done by Christians native to the soil.

Leper Asylums.

Our missionaries in India have not been unmindful of the lepers in the empire, of whom there are 250,000. Three asylums are at present in connection with our work, though they are supported largely by funds contributed on the field. That at Ambala, where there are thirty inmates, twenty-five of them Christians, is under the medical charge of Dr. Jessica Carleton. For many years the Rev. J. J. Lucas, D.D., of the Furrukhabad Mission, was superintendent of the Blind and Leper Asylums of Allahabad. Dr. Lucas wrote, "This is a work which brings its own reward. The Christian lepers have a peace within which often lightens their faces with a brightness born of a life hid with Christ in God."

Of the Asylum at Sabathu the Rev. John Newton, D.D., wrote:

> This originated in a small poor-house more than 40 years ago. It was under the immediate care of the missionary, and was supported by the monthly contributions of the Europeans residing there. There were a few lepers in it from the first. It grew into an institution of importance after Dr. Newton (son of the writer) was posted to that

station. As a physician he took special interest in the lepers, and experimented with the view of discovering some medicine by which the progress of the disease might be arrested; and at one time he thought he had made such a discovery. He built a number of houses at a short distance from the Mission House, that he might have the objects of his benevolent attentions near him. He regarded them not as medical patients only, but as emphatically the poor who need to have the gospel preached to them. So there was a small building erected which answered the double purpose of a dispensary and a chapel. Here the lepers voluntarily assemble every day for worship, besides coming for the special service on the Lord's Day, which is intended for the little Christian community of the station as well. Out of the 80 or 90 lepers in the Asylum a few are Christians, and some who have not been baptized give such attention to the reading and exposition of the word, and sing with such apparent zest, that they seem really to be Christians in heart.

This Asylum is at present under the care of Dr. Marcus B. Carleton, who has for several years cared for the unfortunate inmates.

"The inmates of this Asylum," says the last report, "numbering nearly one hundred, have been under daily religious instruction and have made marked improvement in singing and praying, both at the meeting for all the inmates in the chapel, and in the evening prayer-meetings in their own quarters."

Hospitals and Medical Missions.

Although India is supplied with a Medical Department in connection with government, with hospitals and dispensaries in the chief cities, there is now as heretofore a definite sphere for medical missionaries. Medicine is a powerful auxiliary to missionary preaching. Like his Master, the medical missionary goes about doing good, healing the sick and through his good work commends the gospel to many who would otherwise be untouched. Some missionaries have used their medical knowledge as they went through the towns and villages relieving the cases encountered in their missionary tours. Others have established hospitals, with indoor patients and dispensaries open at certain hours. Such hospitals are now found at Lahore, Ambala, Sabathu, Jagrawan, Firozepore, Allahabad, Kodoli and Miraj. During the past year 109,348 patients were treated in these hospitals.

Theological Schools.

In the early years of the missions in India the candidates for the ministry received private instruction from the missionaries. When the number of candidates increased so

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that much time was expended by this endeavor to educate by the individual method it was deemed expedient to set apart one or two missionaries to do this special work. In this way a theological class was formed at Allahabad under the instruction of the Rev. Dr. Brodhead, Rev. Dr. S. H. Kellogg and the Rev. T. S. Wynkoop. Later on the Synod of India established a Theological Seminary at Saharanpur under the care of Rev. Dr. E. M. Wherry and Dr. J. C. R. Ewing. This Seminary is at present under the care of Rev. J. J. Lucas, D.D., and the Rev. A. P. Kelso, M.A., aided by native teachers.

In recent years the need of Training Schools for lay workers has been felt and one has been established at Khanna under Rev. E. P. Newton and another at Fatehgarh under Rev. Dr. Henry Forman.

As the students, almost without exception, are married men, and come to the school accompanied by their families, a grand field for work is opened to the wives of the Professors, which they do not fail to improve. While our future native pastors are being fitted to preach the gospel to their own people, their wives are being trained for the responsibilities which will rest upon them; not only that they may be more intelligent women, but better house-keepers and more useful members of society.

The hope of church extension in India lies in the development of the church from within. These schools are rapidly preparing ministers and evangelists for the great conquest of the land. Many faithful pastors and evangelists have gone out into the great harvest field and much of the large ingatherings of recent years are to be traced to them.

Through the generous gift of Mrs. J. L. Taylor of Cleveland, Ohio, the Seminary at Saharanpur will have a much needed building which will be known as the "Livingstone Taylor Memorial Hall."

Week of Prayer.

What is known as the "Week of Prayer" for the conversion of the world had its origin, in its present form, in a call issued by the Lodiana Mission in connection with its Annual Meeting in November, 1858. It was the year after the mutiny and while the effects of that uprising were still sorely felt. Before issuing the call the mission spent three days in earnest prayer. Concerning that season Rev. John H. Morrison, D.D., wrote: "It was a precious three days,

and made us feel that God was with us—that He was giving us an earnest of the blessings we sought in issuing the call." The call, which met a prompt and cordial response throughout the Christian world, is as follows:

"WHEREAS our spirits have been greatly refreshed by what we have heard of the Lord's dealings with His people in America, and further, being convinced from the signs of the times that God has still larger blessings for His people and for our ruined world, and that He now seems ready and waiting to bestow them as soon as asked; therefore,

"*Resolved*, That we appoint the second week in January, 1859, beginning with Monday the 8th, as a time of special prayer, and that all God's people, of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in the petition that God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation."

SIGNS OF PROGRESS.

Thus is the highway being cast up. Much preparatory work has been done; much, no doubt, remains to be done before the chariot of the Lord shall appear; but we know that He shall come whose right it is to reign. Let us not decline the work of preparation, since this shall be the consummation. In spite of every difficulty the work has advanced. Great obstacles have been overcome. Facilities for acquiring the language have increased. Thousands of youth are taught in our schools, while other thousands have gone out from these schools with their prejudices against Christianity diminished and in many cases removed, and with the seeds of divine truth implanted in their hearts. Churches have been organized; a native ministry is being raised up; and through the preaching of the gospel souls are saved.

One of the most encouraging signs of the times is the agitation which now exists on the child-marriage question. The early marriages have been among the greatest hindrances in mission work, especially in that for the women, and missionaries have sought in every way to lead the people to see the evil of the custom, but until lately all efforts seemed in vain. It is therefore the more hopeful, because the movement towards its abolishment has come from the natives themselves. Again and again, stirring articles have been written by their educated men, urging the people to do away with such cruel customs, and appealing to the British government to frame such laws as would prevent the marriage of children under twelve years of age.

To quote the language of one of them: "British blood and money have flowed like water, in efforts to stamp out slavery in other countries, yet in India, the British government sits by with folded hands while a father is permitted to sell in marriage an infant daughter of eight to a man of forty-seven, already rendered notorious by his tyranny."

This interest has been increased by two special cases having been brought before the public, two out of the thousands of hidden ones, equally sad.

One was that of a girl named Rukhmabai. In a letter to a Madras paper she tells her own story:

"I was sold by my grossly stupid parents and ill-educated brothers, for 100 rupees—a paltry sum, indeed—to a miserable wretch whose complaint makes him a loathsome object. I shrink from his very touch. His presence is irksome to me. I am often filled with thoughts of self-destruction. If I may not some day rid myself of the burden of life, by casting myself into some friendly tank or well, as some of my equally unfortunate sisters do, my life must be a weariness and a burden."

Friends were raised up for her, and her suit for divorce carried from one court to another, till, on the payment of a very much larger sum than that received by her parents for her, she was released from her wretched husband, and is now in England.

The other case has a sadder ending. Lachmi is a child-widow, and was sold by her mother to a life of sin and sorrow, because, as she could never marry again, her parents were obliged to support her. The girl, wishing to escape such a disgraceful life, fled for protection to her missionary teachers. But the mother brought a claim for her daughter, and the laws of the land compelled them to give her up.

When such facts are brought to light, even the heathen themselves are compelled to ask for Christian laws—and with Christian laws must come the Christian's God and the Christian's Bible.

We must add one other very significant fact. The people are awakened as never before to the work which is going on among them through the influence of missionaries. The leading men, both Hindus and Mohammedans, are all alive to check the overwhelming tide of Christianity which they see coming upon them.

They are making strong appeals to their countrymen to arouse them from their apathy, and oppose its influence, for, as they say, "The life-blood of our society is fast ebbing

away, and irreligion is eating into its vitals. . . . The result of the national apathy is that the countless Christian missions at work in this country are in a fair way of achieving their object. The unflagging energy and systematic efforts with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date."

Certainly the outlook for the conversion of India's millions was never as hopeful as to-day.

The Native Church.

All along in the history of our Missions in India, churches have been organized according to the custom of the Presbyterian Church. For long periods the missionaries performed the pastoral duties, but some progress has been made in the direction of self-support and in several churches the people support their own native pastors.

The Churches have constituted five Presbyteries which together constitute the Synod of India. In the Lodiana and Lahore Presbyteries, Home Missionary Societies have been formed under the care of the Presbyteries to carry on a missionary work under native Christian management.

The Home Mission of the Lodiana Presbytery conducts its missionary work in six villages and for the year 1896 reports 30 steadfast converts. The Board has consented to give grants in aid to this work limiting its aid to the amount contributed by the native churches. The Annual Report for 1896, says this plan has been a success thus far.

> The contributions of the Churches have greatly increased. Two out of the five are self-supporting, the other three are making advances in that direction and all are contributing for evangelistic and other purposes. Our India brethren now are interested in subjects which formerly scarcely commanded their attention. Our ministers not only study more carefully Presbyterian Law and "The Confession of Faith," but give themselves with real zeal to the attainment of a higher spiritual life.

This movement is the most important advance in the history of our native churches.

Among the members of the native churches included within the Synod of India are many ministers and laymen, who are distinguished witnesses to the good results of Christian missions and give assurance that Christianity has taken root in India's soil.

Many might be named who occupy honorable stations in

life and who are consistent members and earnest workers in the Presbyterian Churches of India. The hope of India lies in its native churches and especially in its native ministers. Among them are converts from all the castes of Hinduism, especially from that of the Brahmin. Four were Moslem converts and one the candidate for the High Priesthood of the Jain sect.

Statistics of India Missions in 1897.

Missionaries, including 5 medical	48
Ordained native ministers	30
Native helpers, teachers, Bible-women, etc	304
Churches	28
Communicants	3,093
Number of schools	148
Total number of pupils in schools	10,978
Pupils in Sabbath-schools	5,041
Married women missionaries	44
Unmarried lady workers	42
Lady medical missionaries	6
Hospitals and dispensaries	13
Patients treated last year	109,348
Contributions of the Churches	$3,985.66

STATIONS, 1897.

LODIANA MISSION.

Ambala, 55 miles southeast of Lodiana; Station begun 1848; laborers—Rev. Reese Thackwell, D.D., and Mrs. Thackwell, Rev. Howard Fisher, M.D., and Mrs. Fisher, Mrs. William Calderwood, Mrs. E H. Braddock, Miss J. R. Carleton, M.D., Miss Emily Marston, M.D., and Miss Mary E. Pratt, *Rev. Masih Charan, Rev. Jati Ram*; out-station at Ani in the hills, Rev. Marcus M. Carleton and Mrs. Carleton; 2 out-stations, 11 native preachers and evangelists, 4 licentiates, 8 Bible-women, and 40 native teachers.

Dehra, 47 miles east of Saharanpur; Station begun 1853; laborers—Rev. W. J. P. Morrison and Mrs. Morrison, Miss Harriet A. Savage, Miss Elma Donaldson, Miss Jennie L. Colman and Mrs. Abbie M. Stebbins; 1 out-station, 1 native preacher, 5 Bible-women, and 32 native teachers.

Ferozepore, 50 miles southwest of Lodiana; Station begun 1882; laborers—Rev F. J. Newton, M.D., and Mrs. Newton, Miss Helen R. Newton, M.D., and Rev. J. N. Hyde; 2 out-stations, 4 preachers and evangelists, 2 licentiates.

Hoshyarpore, 45 miles north of Lodiana; Station begun 1867; laborers—*Rev. K. C. Chatterjee* and *Mrs. Chatterjee*, and *Rev. Muhammed Shah;* 4 out-stations, 18 preachers and evangelists, 2 licentiates, and 11 native teachers.

JULLUNDUR, 120 miles east of Lahore, 30 miles west of Lodiana; Station begun 1846; laborers—Rev. C. B. Newton, D.D., Miss Caroline C. Downs, and Miss Margaret C. Given, *Rev. Henry Goloknath*, *Rev Abdullah;* 3 out stations, 8 preachers and evangelists, 3 licentiates, 3 Bible-women, and 32 native teachers.

LAHORE, the political capital of the Punjab, 1,225 miles northwest of Calcutta; Station begun 1849; laborers—Rev. J. C. Rhea Ewing, D.D., and Mrs. Ewing, Rev J. Harris Orbison, M.D., and Mrs. Orbison, Rev. Henry C. Velte and Mrs. Velte, Rev. H. D. Griswold and Mrs. Griswold, Rev. Robert Morrison and Mrs. Morrison, Prof. J. G. Gilbertson and Mrs. Gilbertson, Rev. E. D. Martin and Mrs. Martin, and Mrs. C. W. Forman, *Rev. Isa Charan* and *Rev. Dharm Das;* out-station at Waga, Miss Clara Thiede; 3 other out-stations, 23 preachers and evangelists, 2 licentiates, 2 Bible-women, and 62 native teachers.

LODIANA, near the river Sutlej, 1,100 miles northwest of Calcutta; Station begun 1834; laborers—Rev. Edward P. Newton and Mrs. Newton, Rev Arthur H. Ewing and Mrs. Ewing, Rev. Walter J. Clark and Mrs. Clark, Rev. U. S. G. Jones and Mrs. Jones, Miss Sarah M. Wherry, Dr. M. Maud Allen, Miss Carrie Clark, and Miss Emma Morris; *Rev. John B. Dales*, *Rev. Ahmed Shah*, *Rev. Sandar Lal*, *Rev. P. C. Uppal* and *Rev. Matthias;* 4 out-stations, 28 preachers and evangelists, 1 licentiate, and 41 native teachers.

SABATHU, in the lower Himalaya Mountains, 110 miles east of Lodiana; Station begun 1836; laborers—M. B. Carleton, M.D., and Mrs. Carleton; 3 preachers and evangelists, and 7 native teachers.

SAHARANPUR, 130 miles southeast of Lodiana; Station begun 1836; laborers—Rev. Alexander P. Kelso and Mrs. Kelso, Rev. C. W. Forman, M.D., and Mrs. Forman, Miss Jessie Dunlap, and Miss C. B. Herron, *Rev John A. Liddle;* 2 out-stations, 6 preachers and evangelists, 4 licentiates, 3 Bible-women, and 31 native teachers.

WOODSTOCK, in Landour, 15 miles east of Dehra; School begun 1874; laborers—Rev. J. M. McComb and Mrs. McComb, Miss Clara C. Giddings, Miss Margaret C. Davis, and Miss Alice Mitchell.

FURRUKHABAD MISSION.

ALLAHABAD, at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta; station begun 1836; laborers—Rev. Jas M. Alexander and Mrs. Alexander, Rev. W. F. Johnson, D.D., Rev. C. A. R. Janvier and Mrs. Janvier, Rev. J. J. Lucas, D.D. and Mrs. Lucas, Rev. S. H. Kellogg, D.D., and Mrs. Kellogg, Rev. Thomas Mitchell and Mrs. Mitchell. Miss Mary E. Johnson, Mrs. John Newton, Jr., Miss Margaret J. Morrow, and Dr. Bertha T. Caldwell, *Rev. John J. Caleb;* 2 out-stations, 7 licentiates, 6 Bible-women.

ETAWAH, on the Jumna, 30 miles southwest of Mainpurie; station begun 1863; laborers—Rev. John S. Woodside and Mrs. Woodside, Rev. A. G. McGaw and Mrs. McGaw, Miss Christine Belz, *Rev. Parm Sukh;* 1 out-station, 4 Bible-women.

FATEHGARH-FURRUKHABAD, the former the civil station and the latter the native city, 733 miles northwest of Calcutta; station begun 1844; laborers—Rev. John N. Forman and Mrs. Forman, Rev. Henry

Forman, Rev. C. H. Bandy and Mrs. Bandy, Miss Mary P. Forman and Miss Emily N. Forman; 4 out-stations, 13 licentiates, 4 Bible-women.

FATEHPUR, 70 miles northwest of Allahabad; station begun 1853; laborers—*Rev. Gulam Masih;* 4 licentiates.

JHANSI, 250 miles west of Allahabad; population, 52,000; station begun 1886; laborers—Rev. James F. Holcomb and Mrs. Holcomb, Rev. J. B Ely and Mrs. Ely, Miss Mary Fullerton and 2 lady assistants, *Rev. Nabi Bakhsh, Rev. Isaac Fieldbrave;* 4 licentiates, 1 Bible-woman.

MAINPURIE, 40 miles west of Fatehgarh; station begun 1843; laborers - Rev. Thomas Tracy and Mrs. Tracy, Rev. H. M. Andrews and Mrs. Andrews, and Miss Mary E. Bailey; 3 out-stations, 8 licentiates, 6 Bible-women.

MORAR, capital of the native state of Gwalior; station begun 1874; laborers—Mrs. Joseph Warren, *Rev. Sukh Pal.*

WESTERN INDIA MISSION.

KOLHAPUR, 200 miles southeast of Bombay; 45,000 inhabitants; mission work begun 1852; taken under care of the Board, 1870; laborers—Rev. James M. Goheen and Mrs. Goheen, Rev. William H. Hannum and Mrs. Hannum, Rev. Edgar M. Wilson and Mrs. Wilson, Rev. Robert P. Wilder and Mrs. Wilder, Rev. George W. Seiler and Mrs. Seiler, Mrs. George H. Ferris, Mrs. R. G. Wilder, Miss Grace E. Wilder, Miss Esther Patton, Miss Rachel Irwin, *Rev. Shivaram Masoji.*

RATNAGIRI, 70 miles northwest of Kolhapur; mission station commenced 1873; laborers—Rev. J. Morrison Irwin and Mrs. Irwin, Dr. Alexander S. Wilson and Mrs Wilson, Miss E. T. Minor, Miss Amanda Jefferson, Miss Unsworth, Z.B.M., Miss Betteridge, Z.B.M., Miss Mary Fergueson, Z.B.M.

PANHALA, 14 miles north of Kolhapur; mission station commenced 1877; laborers—Rev. L. B. Tedford and Mrs. Tedford, Miss Jennie Sherman, Miss A. Adelaide Brown, Miss Rachel Irwin, *Rev. Satuba R. Ranabhise.*

SANGLI, 30 miles east of Kolhapur; mission station commenced, 1884; laborers—Rev. J. P. Graham and Mrs Graham.

MIRAJ, a few miles from Sangli, and capital of a separate state; the centre of the medical work; mission station commenced, 1892; laborers—Dr. W. J. Wanless and Mrs. Wanless, Rev. G. H. Simonson, Miss Annie T. Sharp, Z.B.M.

MISSIONARIES IN INDIA, 1833–1897.

*Died. Figures, Term of Service in the Field.

Alexander, Rev. J. M.,	1866	Babbitt, Miss Bessie,	1888–1891
Alexander, Mrs.,	1866	Bacon, Miss J. M.,	1872–1882
Allen, Maud, M.D.,	1894	Baily, Miss Mary E.,	1889
Andrews, Rev. H. M.,	1890	Bandy, Rev. C. H.,	1894
Andrews, Mrs., (Miss S. S. Hutchinson, 1879–1885),	1890	Bandy, Mrs.,	1894
		*Barker, Rev. W. P.,	1872–1876
		Barker, Mrs.,	1872–1876

Barnes, Rev. George O. 1855–1861
Barnes, Mrs., 1855–1861
*Beatty, Miss C. L., 1862–1870
Bell, Miss J. F., M.D., 1884–1888
Belz, Miss C., 1872
Bergen, Rev. G. S , 1865–1883
Bergen, Mrs., 1869–1883
Braddock, Mrs. E. H., 1892
Brink, Miss P. A., M.D. 1872–1874
*Brodhead, Rev. Aug., 1859–1878
Brodhead, Mrs., 1859–1878
Brown, Miss A. A., 1894
Butler, Mrs. J. M., 1880–1881
*Calderwood, Rev. Wm. 1855–1889
*Calderwood, Mrs. L. G. 1855–1859
Calderwood, Mrs E., 1863
*Caldwell, Rev. Joseph, 1838–1877
*Caldwell, Mrs., 1838–1839
Caldwell, Mrs., 1842–1878
Caldwell, Bertha T., M.D., 1894
*Campbell, Rev. Jas. R , 1836–1862
*Campbell, Mrs., 1836–1873
*Campbell, Rev. D. E., 1850–1857
*Campbell, Mrs., 1850–1857
Campbell, Miss Mary A. 1860–1863
Campbell, Miss A., 1874–1878
Campbell, L. M., 1875–1878
Carleton, Rev. M. M., 1855
*Carleton, Mrs., 1855–1881
Carleton, Mrs., 1884
Carleton, Marcus B., M.D., 1881
Carleton, Jessica R., M.D., 1886
Clark, Rev. W. J., 1893
Clark, Mrs., 1893
Clark, Miss C. R., 1895
Colman, Miss J. L., 1890
Condit, Miss Anna M., 1886–1888
*Craig, James, 1838–1845
Craig, Mrs., 1838–1846
*Craig, Miss M. A., 1870–1890
*Davis, Miss Julia, 1835–1836
Davis, Miss M. C., 1895
Donaldson, Miss Elma, 1889
Downs, Miss C. C., 1881
Dunlap, Miss Jessie F., 1889
Ely, Rev. J. B., 1896
Ely, Mrs., 1896
*Ewalt, Miss Margt. L., 1888–1892
Ewing, Rev. J. C. R., D.D., 1879
Ewing, Mrs., 1879
Ewing, Rev. A. H., 1890
Ewing, Mrs., 1890
*Ferris, Rev. G. H., 1878–1893
Ferris, Mrs., 1878
Fisher, Rev. H., M.D 1889
Fisher, Mrs., 1896
*Forman, Rev. C. W., 1848–1894
*Forman, Mrs. (Miss Margaret Newton), 1855–1878
Forman, Mrs. C. W., 1884
Forman, Rev. Henry, 1884
*Forman, Mrs. (Miss A. E. Bird, 1888), 1889–1896
Forman, C. W., M.D., 1883
Forman, Mrs., 1888
Forman, Rev. John A., 1887
Forman, Mrs. (Miss E. G. Foote, 1886), 1890
Forman, Miss Emily, 1892
Forman, Miss Mary P., 1887
*Freeman, Rev John E., 1839–1857
*Freeman, Mrs. M. A., 1839–1849
*Freeman, Mrs. Eliz. 1851–1857
*Fullerton, Rev. R. S., 1850–1865
Fullerton, Mrs., 1850–1866
Fullerton, Miss M. 1877-1888-1895
Giddings, Miss C. C., 1889
Gilbertson, Prof. J. G., 1889
Gilbertson, Mrs , 1889
Given, Miss Margt. C., 1881
Goheen, Rev. J. M., 1875
*Goheen, Mrs., 1875–1878
Goheen, Mrs. (Miss. A. B. M'Ginnis, 1876) 1879
Graham, Rev. J. P., 1872
Graham. Mrs. (Miss M Bunnell), 1872
Green, Willis, M.D., 1842–1843
Griffiths, Miss Irene, 1879–1890
Griswold, Rev. H. D., 1890
Griswold, Mrs., 1890
Hannum, Rev. W. H., 1890
Hannum, Mrs., 1890
Hardie, Miss M. H., 1874–1876
Hay, Rev. L. G., 1850–1857
Hay, Mrs., 1850–1857
*Henry, Rev. Alex., 1864–1869
Henry, Mrs., 1864–1869
Herron, Rev. David, 1855–1886
*Herron, Mrs. (Miss M. L. Browning, 1855), 1857–1863
*Herron, Mrs., 1868–1874
Herron, Miss C. B., 1896
Heyl, Rev. Francis, 1867–1882
Hodge, Rev. A. A., 1848–1850
Hodge, Mrs., 1848–1850

Holcomb, Rev. J. F., 1870
Holcomb, Mrs., 1870
*Hull, Rev. J. J., 1872–1881
Hull, Mrs., 1872–1892
*Hutchison, Miss S., 1885–1894
Hyde, Rev. J. N., 1892
Inglis, Rev. T. E., 1884–1892
Inglis, Mrs., 1884–1892
Irving, Rev. David, 1846–1849
Irving, Mrs., 1846–1849
Irwin, Rev. J. M., 1890
Irwin, Miss Rachel, 1890
Jamieson, Rev. J. M., 1836–1857
*Jamieson, Mrs. R., 1836–1845
*Jamieson, Mrs. E. McL. 1848–1856
*Janvier, Rev. Levi, 1842–1864
*Janvier, Mrs., 1842–1854
Janvier, Mrs. (Mrs. M. R. Porter, 1849–), 1856–1875
Janvier, Rev. C. A. R., 1887
Janvier, Mrs., 1887
Jefferson, Miss A,, 1891
*Johnson, Rev. A. O., 1855–1857
*Johnson, Mrs., 1855–1857
Johnson, Rev. William F., 1860
*Johnson, Mrs., 1860–1888
Johnson, Miss M. E., 1891
Jolly, Mr. John, 1891–1894
Jolly, Mrs., 1891–1894
Jones, Rev. U. S. G., 1888
Jones, Mrs., 1893
Kellogg, Rev. S. H. 1865-1876; 1892
*Kellogg, Mrs., 1865–1876
Kellogg, Mrs. 1892
Kelso, Rev. A. P., 1869
Kelso, Mrs., 1869
Lawson, Miss Mary B., 1887–1888
Leavitt, Rev. E. H., 1855–1857
Leavitt, Mrs. 1856–1857
*Lowenthal, Rev. Isidore, 1855–1864
Lowrie, Rev. John C., 1833–1836
*Lowrie, Mrs. Louisa A., 1833–1833
Lucas, Rev. J. J., 1870
Lucas, Mrs. (Miss Sly), 1871
Marston, Emily, M. D. 1891
Martin, Rev. E. D., 1893
Martin, Mrs. (Miss C. Hutchison), 1891
McAuley, Rev. W. H., 1840–1851
McAuley, Mrs., 1840–1851
McComb, Rev. Jas. M., 1882
McComb, Mrs., 1882
*McEwen, Rev. James, 1836–1838
McEwen, Mrs., 1836–1838
McGaw, Rev. A. G., 1894
McGaw, Mrs., 1894
*McMullen, Rev. R. M., 1857
*McMullen, Mrs., 1857
Meek, Rev. C. C., 1895
Millar, Miss S. J., 1873–1877
Minor, Miss E. T., 1891
Mitchell, Miss Alice, M.D., 1895
Mitchell, Rev. W. T., 1896
Mitchell, Mrs., 1896
*Morris, Rees, 1838–1845
Morris, Mrs., 1838–1845
Morris, Miss Emma, 1892
*Morrison, Rev. John H. 1838–1881
*Morrison, Mrs. Anna M., 1838
*Morrison, Mrs. Isabella 1839–1843
*Morrison, Mrs. Anna, 1846–1860
*Morrison, Mrs. E. A., 1870–1888
Morrison, Rev. W. J. P., 1865
*Morrison, Mrs. (Miss Thackwell, 1877–), 1879–1888
Morrison, Mrs. (Miss Geisinger), 1882
Morrison, Miss H., 1865–1876
Morrison, Rev. Robert, 1883
Morrison, Mrs. (Miss Annie Herron, 1879–) 1884
Morrow, Miss M. J., 1890
*Munnis, Rev. R. M., 1847–1861
Munnis, Mrs., 1851–1861
*Myers, Rev. J. H., 1865–1869
Myers, Mrs., 1865–1875
Nelson, Miss J. A., 1871–1878
*Newton, Rev. John, 1835–1891
*Newton, Mrs. Elizab'th 1835–1857
*Newton, Mrs., 1866–1893
*Newton, John, Jr., M.D., 1860–1880
Newton, Mrs., 1861–1882; 1888
Newton, Rev. Chas. B., 1867
*Newton, Mrs. (Miss M. B. Thompson, 1869), 1871–1897
Newton, Rev. F. J., 1870
Newton, Mrs., 1870
Newton, Helen R., M.D., 1893
Newton, Rev. E. P , 1873
Newton, Mrs., 1874
*Orbison, Rev. J. H., 1850–1869
*Orbison, Mrs. Agnes C. 1853–1855

Orbison, Mrs., 1859–1869
Orbison, Rev. J. H., M.D., 1886
Orbison, Mrs., 1886
Orbison, Miss Agnes L. 1889-1896
*Owen, Rev. Joseph, 1840–1870
*Owen, Mrs. Augusta M., 1844-1864
Owen, Mrs., 1866–1870
Patton, Miss E. E., 1880
Pendleton, Miss E. M., 1882–1889
Perley, Miss F., 1879–1882
Pollock, Rev. Geo. W., 1881–1887
Pollock, Mrs., 1881–1887
*Porter, Rev. Joseph, 1836–1853
*Porter, Mrs., 1836–1842
Porter, Mrs. M. R., 1849–1856
Pratt, Miss M. E., 1873
Rankin, Rev. J. C., 1840–1848
*Rankin, Mrs., 1840–1848
*Reed, Rev. William, 1833–1834
Reed, Mrs., 1833–1834
*Rogers, Rev. Wm. S., 1836–1843
Rogers, Mrs., 1836–1843
Rudolph, Rev. A., 1846–1888
*Rudolph, Mrs , 1846–1849
*Rudolph, Mrs., 1851–1885
Savage, Miss H. A., 1888
Sayre, Rev. E. H., 1863–1870
Sayre, Mrs., 1863–1870
*Scott, Rev. J. L., 1839–1867; 1877–1880
*Scott, Mrs. C. M., 1839–1848
*Scott, Mrs. J. L., 1860–1867; 1877–1892
Scott, Miss Anna E., 1874–1892
Seeley, Rev. A. H., 1846–1854
*Seeley, Mrs., 1846–1853
*Seeley, Rev. G. A., 1870–1887
Seeley, Mrs., 1879–1887
Seeley, Miss E. J., 1879–1889
Seiler, Rev. G. W., 1870–1893
Seiler, Mrs., 1881–1895
*Seward, Miss S. C., M.D., 1873–1891
Shaw, Rev. H. W., 1850–1855
Shaw, Mrs., 1850-1855
Simonson, Rev. G. H., 1893
Stebbins, Mrs. A. M., 1893
*Symes, Miss Mary L., 1883–1894
Tedford, Rev. L. B., 1880
Tedford, Mrs., 1880
Templin, Emma L., M.D., 1893–1894
Thackwell, Rev. Reese, 1859
*Thackwell, Mrs., 1859–1873
Thackwell, Mrs. (Miss S. Morrison, 1869), 1875
Thiede, Miss Clara, 1873
Tracy, Rev. Thomas, 1869
Tracy, Mrs. (Miss N. Dickey), 1870
*Ullman, Rev. J. F., 1848–1896
*Ullman, Mrs., 1848–1890
*Vanderveer, Miss Jane, 1840–1846
Velte, Rev. H. C., 1882
Velte, Mrs., 1892
Walsh, Rev. J. J., 1843–1873
Walsh, Mrs., 1843–1873
Walsh, Miss Marian, 1865–1866
*Walsh, Miss Emma, 1868–1869
Walsh, Miss Lizzie, 1870–1882
Wanless, W. J., M.D., 1889
Wanless, Mrs., 1889
*Warren, Rev. J., 1839–1854; 1873–1877
*Warren, Mrs., 1839–1854
Warren, Mrs., 1873
Wherry, Rev. E. M., D.D., 1867-1889
Wherry, Mrs , 1867–1889
Wherry, Miss S. M., 1879
*Wilder, Rev. R. G., 1870–1876
Wilder, Mrs., 1870-1876; 1887
Wilder, Miss Grace E., 1887
Wilder, Rev. R. P., 1892
Wilder, Mrs., 1892
Williams, Rev. R. E., 1852–1861
Williamson, Miss C. J. 1882-'84-'95
Wilson, Rev. H R , 1838–1846
*Wilson, Mrs., 1838–1846
Wilson, Rev. James, 1838–1851
Wilson, Mrs., 1838–1851
*Wilson, Miss M. N., 1873–1879
Wilson, Rev. Edgar M. 1894
Woodside, Rev. J. S., 1848
*Woodside, Mrs., 1848–1888
Woodside, Mrs., (Mrs. Leavitt), 1890
*Woodside, Miss J., 1868–1889
*Wray, Rev. John, 1842–1849
Wray, Mrs., 1842–1849
Wyckoff, Rev. D. B., 1860–1875; 1883–1896
Wyckoff, Mrs., 1860–1875; 1883–1896
Wynkoop, Rev. T. S., 1868–'77; '91

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Japan

JAPAN.

The Country

The islands which compose the Japanese empire stretch in a crescent shape along the northeastern coast of Asia, from Kamtchatka on the north to Korea on the south, embracing an area of about 160,000 square miles. They are very numerous, but the four islands of Yezo, Niphon (or more accurately Hondo), Shikoku and Kiushiu form the great portion of the empire. The climate, except in the very northern islands, is mild and healthful. The heats of summer are tempered by the surrounding ocean, and the Kuro-shiroo or Gulf Stream of the Pacific, which washes the eastern shores of these islands, mitigates the severity of the winter. In location and climate there is a striking similarity between these islands and those of the British empire, so that Japan may be called the Great Britain of the East. The great mountain chain which forms the backbone of the islands is broken by frequent valleys, exceedingly fertile, and opening out to the sea in small but fruitful plains. The skies are clear and beautiful, and nature clothes itself in its brightest robes of green. It is a land of fruits and flowers, and its hills are stored with the choicest minerals. At the census of 1888 the population of the empire was 40,000,000.

A fertile soil, healthful air, temperate climate, abundant food, and comparative isolation from other nations, with that subtle, ever-present sense of uncertainty which clings to all volcanic regions, have shaped, to a large extent, the character and history of the people.

The People

The Japanese are a kindly people, impressible, quick to observe and imitate, ready to adopt whatever may seem to promote their present good, imaginative, fond of change and yet withal loyal to their government and traditions. The long and bloody strifes which have marked their history have not only left their impress in a strong martial spirit, but have naturally resulted in separating the people into two great classes, the *Samurai* or military—who in Japan are at the same time the *literati*, holding both the sword and the pen—and the *hei-min* or agriculturists, merchants and artisans. The

distinction holds not only in their social but in their intellectual and moral character. What is descriptive of the one class is not necessarily true of the other. The ruling or military class are intelligent, cultured, courteous, restless, proud, quick to avenge an affront, ready even to take their own lives upon any reproach,—thinking, apparently, that the only thing that will wash out a stain upon their honor is their own blood. The more menial class are low, superstitious, degraded, but more contented. The average Japanese is, however, comparatively well educated, reverent to elders, obedient to parents, gentle, affectionate, and, as far as this life is concerned, indifferent, and, in that sense, happy. But there is a sad want of the higher moral virtues. Truth, purity, temperance, unselfish devotion, self-denial, love to men, are not prominent virtues: they are lamentably wanting. Even that obedience to parents which may be regarded as their characteristic virtue, has been carried to such an extent practically, is held so fully without any limitations in personal rights or conscience, that it actually proves "the main prop of paganism and superstition, and is the root of the worst blot on the Japanese character—the slavery of prostituted women." The idea of chastity seems almost to have perished from the Japanese life.

The History

The history of Japan falls into three great periods. The lines of division are so well marked that all writers recognize them. The first stretches into the remote past, and comes down to about the middle of the twelfth century. Here, as elsewhere, the aborigines have gradually retired before a stronger foreign power, until, partly by destruction and partly by amalgamation with their conquerors, they have well-nigh disappeared. The pure Ainos—or the original inhabitants—are now found only in the northern portion of the islands. The Japanese are evidently a mixed race; but the early immigrants, judging from the language, had no affinity with the Chinese, but were Tartars or Mongolians from central Asia, who came to Japan by way of Korea, while another element of the population is supposed to be of Malay origin. The present *Mikado* or emperor of Japan traces his line back in unbroken succession to about 660 B. C., when, according to their tradition, Jimmu Tenno, the first Mikado—sprung from the sun-goddess—landed upon the islands with a few retainers, and, after a severe and protracted struggle with the natives, established the empire. The dynasty thus founded has never

lost its hold upon the people, who regard the emperor as divine, and whose loyalty has its support and strength in their religion. Its actual power, however, has been liable to great fluctuations. The ruling prince found it difficult at times to restrain the power and pride of his nobles, or *daimios*. They were restless, ambitious, wielding absolute power in their own domain, and chafing under restraints—rendering oftentimes a formal rather than a real allegiance to the supreme ruler. It was not an unnatural step, therefore, when Yoritomo, one of these powerful nobles, employed by the emperor to subdue his rebellious subjects, usurped the entire executive authority, and thus closed the first period of the history.

The second period reaches from the origin of this dual power in the state—1143 A.D.—until the restoration of the imperial authority in 1868. Yoritomo never claimed the position or honor of emperor. He was not a rival to the Mikado. He recognized the source of authority in the divine line, but under the title of *Shogun* or general, exercised regal power, and transmitted his office in his own line, or in rival families. The edicts of the ruling Shogun were in the name of the emperor. It was his policy to assume only to be the first of the princes under the divine head. The title of *tycoon* (*taikun*, great lord), attributed to him by foreign powers, was never claimed by him until the treaty with Commodore Perry in 1853. It was the assumption of this title which prepared the way for his downfall and the overthrow of the whole system connected with him—a system which, like the feudal system of the Middle Ages, having served its purpose, now stood as a bar to the nation's progress, and must therefore perish.

It was during this period that the papal missionaries under Francis Xavier reached Japan in 1549. Although meeting with serious difficulties in his ignorance of the language and the opposition made by the followers of the existing religions, Xavier was well received and had great success. Converts were rapidly multiplied, so that in about thirty years there were 250,000 native Christians. But his success was due partly to the doctrines he preached—in contrast with Buddhism full of hope and promise—but mainly to the fact that he made the transition from heathenism to Christianity very easy. It was largely the substitution of one form of idolatry for another. The political plans and intrigues of the Jesuits soon awakened the opposition of the natives.

The flames of civil war were kindled and the Christians were exterminated, with the decree over their graves: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan." The edict forbidding Christianity was followed by one rigidly excluding all foreigners from Japan, with the exception of a few Dutch traders, who under the most humiliating conditions were allowed a residence in Deshima, a little island in the port of Nagasaki. The Japanese were forbidden to leave their country, and those even who were driven from their land by storms, or carried by the currents of the sea to other shores, if they returned were to be put to death.

The policy of entire seclusion, so inaugurated, was maintained until the treaty with Commodore Perry, in 1854, which introduces the third period in the history of Japan. It would be a mistake, however (as Griffis—"The Mikado's Empire," chap. xxviii.—has clearly shown), to attribute the great revolution which then began, and was completed in the restoration of the Mikado to his rightful throne in 1868, solely to such an event as this, or to the subsequent treaties with other western powers. No mere external event like this could have fired the popular heart unless it had been prepared for it. Mighty forces were at work among the people tending to this result. They were growing restless under the usurpation of the Shogun. Rival families who had been subjected, were plotting his destruction. The more cultivated of the people were growing acquainted with the facts and principles of their earlier history. Men of culture and influence—scholars, soldiers, statesmen—were laboring to bring back the old *régime*. The introduction of the foreigner, even in the restricted degree in which it was first permitted, only served to hasten what was already sure to come. It was the spark which kindled the elements into a flame. But, whatever the cause, a mighty revolution swept over the land. The Mikado resumed his power. The *Shogun* was compelled to resign his position, the more powerful daimios were removed from their fiefs, the whole feudal system fell as at a single blow, and a government administered like the modern governments of Europe, was established. The Mikado, without formally renouncing his claim upon the loyalty and homage of his people on the ground of his divine descent, has come out from his seclusion, has changed his capital to the great city of Tokyo, moves among his

people like other princes, seems disposed to seek their interests, and is making strenuous efforts to secure for Japan a recognized place among the enlightened nations of the world. It was this treaty and the revolution which followed it which opened the way for Christian work in Japan.

An event which moved the entire nation to rejoicing, and stirred the hearts of all Japan's well-wishers with thanksgiving, was the promulgation of the National Constitution, in February, 1889. This pledge of the nation's new existence as a Constitutional Monarchy went into effect February 11, 1890, and the Diet provided for, comprising a House of Peers and a House of Representatives, met for the first time November 29th, 1890. Freedom of conscience and liberty of worship are guaranteed to all.

In 1894, the effort to gain commercial supremacy in Korea brought on a war with China, in which the Japanese army and navy were overwhelmingly victorious. By the treaty of peace signed in 1895, the Island of Formosa was ceded to Japan, as well as a district on the mainland, which was later given up for an equivalent in money. The brilliant success of the war greatly intensified national feeling, and raised Japan to a commanding position among the eastern powers.

Religion

The early faith of the Japanese (Shintoism) seems to have been little more than a deification and worship of Nature, and a supreme reverence for their ancestors and rulers, who were not the representatives of God, but the divinities themselves. Its central principle is the divinity of the Mikado, and the duty of all Japanese to obey him implicitly. "It is in no proper sense of the term a religion. It is difficult to see how it could ever have been so denominated." Whatever it may have been originally, in its revised form as it now exists it is little more than a political principle underlying the form of government, and embodying itself in governmental laws and regulations. It is the state religion, but has a feeble hold upon the masses of the people. It does not claim to meet or satisfy any of the religious demands of our nature. It left the way open for any system which should propose to meet those demands.

About 550 A.D. the Buddhists carried their faith from Korea to Japan. Buddhism, originating in India, but subsequently expelled from its native soil, swept through Burmah, Siam, China, northeastern Asia and Japan, and now

holds nearly one-third of the human race among its adherents. Theoretically, it is a system of godless philosophy, connected with a relatively pure and elevated morality.

But this is not Buddhism as it came to Japan. In the twelve hundred years of its existence it had grown from a philosophical system into a vast ecclesiastical and sacerdotal system, with its idols, its altars, its priests and ritual, its monks and nuns—indeed, a Roman Catholicism without Christ. It found a congenial and unoccupied soil in the Japanese mind, and, although meeting with opposition, spread rapidly until it ultimately embraced the great mass of the people. It reached its golden age, in Japan, about the thirteenth and fourteenth centuries, A.D., when the land was filled with its temples, priests and worshippers.* Buddhism in Japan, has its different sects or denominations, bearing the names of its great teachers and apostles, varying almost as widely in doctrines and customs as Protestants vary from Romanists, but still all united in opposition to the Christian faith. While it has lost something of its power and glory, and deteriorated in its moral teachings, it is still the religion of the people, and presents the great religious obstacle to the introduction and spread of the gospel.

Confucius also has his followers in Japan: but as that great philosopher never claimed to be a religious teacher, never discussed or answered the momentous questions as to man's religious nature, his origin or his destiny, and regarded man solely in his political, social and moral relations in this life, Confucianism cannot be regarded as a religion. It offers no serious hindrance to the progress of Christian missions. Shintoism as the religion of the state, allying itself with modern secularism; and atheism and Buddhism, the religion of the masses, are the Japanese rationalism and superstition which the gospel must meet and overcome.

Preparation for the Gospel

For this work the way had been wonderfully prepared. The providence of God was clearly leading the Church to this field. American enterprise had reached the Pacific Slope, and was pushing its commerce to the eastern continent, which now lay at its doors. The scanty information which the civilized world had obtained through the Dutch traders, fed the

* The most famous statues (or idols) of Buddha are the *Dai-Butz* (Great Buddha) at Kamakura and Nara. That at Kamakura is a mass of copper about fifty feet high. The Nara image is larger, although not so perfect as a work of art. It is fifty-three and a half feet high; its face is sixteen feet long and nine feet wide. It is a bronze composed of gold, tin, mercury and copper.

desire to know more. The necessities of commerce seemed to demand that the long seclusion should cease. On the other hand there had been, as we have seen, a great awakening among the Japanese themselves. The spirit of inquiry which led their scholars back into their earliest records, turned their thoughts also to the outlying world. Eager and searching questions were put to the Dutch traders. A dim conception of the superior power and civilization of the western world began to dawn upon their minds. The more thoughtful were longing for a clearer knowledge of the outside world, and desired to break through the barriers which had so long shut them in.

At this juncture, in 1853, a small American squadron under Commodore Perry, sent in no spirit of conquest but in the interest of humanity, to secure better treatment for our shipwrecked sailors and provisions for our whaling ships, appeared in Japanese waters, and succeeded in opening the long-sealed gates.

Perry negotiated a treaty of friendship, which permitted American consuls to reside at Thimoda and Hakodate. Mr. Townsend Harris was appointed to Thimoda, and succeeded in making a treaty of commerce to take effect July 4, 1859, opening the ports of Yokohama and Nagasaki to foreign residents. There was no mention made of Christianity in this treaty. Treaties with other powers soon followed, granting larger privileges. The custom of trampling on the cross was soon after discontinued, at the request of the Foreign Ministers, but the edicts against Christianity continued in force until 1873.

Mission Work in Japan.

The Christian Church was watching with intense interest the steps by which Japan was opened to the civilized world. As early as 1855, the Presbyterian Board of Foreign Missions requested D. B. McCartee, M.D., one of its missionaries in China, to visit Japan and make inquiries preparatory to sending forth a laborer to this long inaccessible field. The Board believed Dr. McCartee to be peculiarly qualified for this important pioneer work, and hoped, if his reports were favorable, to enter immediately upon the work there. Dr. McCartee went at once to Shanghai, but was unable to obtain a passage thence in any vessel to the Japanese ports, and after some delay returned to his work at Ningpo. The way was not yet open. It was thought to be impracticable

then to establish the mission contemplated, and the Board waited, watching for the first favorable indication. After three years of waiting, the favorable indication was seen; the Executive Committee reported that in their judgment the way was open, and that it was the duty of our Church now to take part in this great work. Dr. James C. Hepburn and his wife, formerly missionaries in China, but then residing in New York, where Dr. Hepburn had secured a handsomely remunerative practice, were appointed by the Board, and sailed for Shanghai, on their way to Japan, April 24, 1859. Rev. J. L. Nevius and his wife, on account of the failure of Mrs. Nevius's health in Ningpo, were appointed by the Board to be associated with Dr. and Mrs. Hepburn in the new mission. Thus our Church was among the first to enter the open field. Two clergymen of the Protestant Episcopal Church in the United States reached Japan in June, 1859. Dr. Hepburn arrived in Japan early in October, 1859, and settled at Kanagawa, a few miles from Yedo (now Tokyo). Here a Buddhist temple was soon obtained as a residence; the idols were removed, and the heathen temple was converted into a Christian home and church. The missionaries found the people civil and friendly, inquisitive, bright, eager to learn, apt in making anything needed, if a model were given them. There was no decided opposition from the government, although it evidently knew who the missionaries were and what was the object of their coming. They were kept under constant surveillance, and all their movements were reported to the rulers. The circumstances in which they were placed greatly facilitated their progress in the study of the language. Going without servants, and relying entirely upon Japanese workmen, carpenters, servants, etc., they were compelled to use the language, and made rapid progress. Dr. Hepburn says, "The written language is no doubt more difficult than the Chinese, and the spoken is nearly as difficult, though quite different in structure." Public service, to which foreigners were invited, was established in their home, and the mission work began—Dr. Hepburn, using his medical skill and practice, as furnishing an opportunity to speak to the sick and suffering of Christ, whose gospel he was not permitted to teach.

In November 1859, Rev. S. R. Brown, D. B. Simmons, M.D., and the Rev. G. F. Verbeck, sent by the Reformed (Dutch) Church of America, settled at Kanagawa and Nagasaki.

Mr. and Mrs. Nevius remained in Japan nine months studying the language. Finding that direct missionary work there was then impracticable and there being no indication of favorable changes for the future, while in North China, just opened under the recent treaty, there was an urgent call for laborers, they obtained permission to return to China. For a time there was some solicitude for the personal safety of the missionaries in Japan, owing to a reactionary movement among the ruling classes. They were jealous of their prerogatives, and in many cases eager for a return to the old exclusive policy of the government. But the danger soon passed away. While the missionaries were watched with the utmost vigilance, they were not interfered with, or subjected to any restrictions which were not imposed upon other foreigners residing within the empire. They could not yet engage in direct missionary work, but were forced to content themselves with the work of acquiring the language, and the distribution of a few copies of the New Testament in Chinese, which it was found a small portion of the people could read. Meanwhile they were waiting in faith, exploring the field, watching for opportunities which might present themselves, and acquiring the facilities for efficient work when the time should come. They found the people eager for knowledge, fond of reading, and open to Christian instruction. There was a great work, therefore, in the translation of the Scriptures and the preparation of religious tracts, pressing upon them, and the lone missionaries called earnestly for help.

It was found difficult, if not impossible, to remain at Kanagawa, on account of the opposition of the Japanese authorities to the residence of foreigners in that place. Toward the close of the year 1862 Dr. Hepburn purchased a property for the mission in Yokohama, and removed to that place. It lay just across the bay from Kanagawa, but was more acceptable to the authorities because it was the place where other foreigners mostly resided. Here he opened a dispensary and hospital, which he was not allowed to do in Kanagawa. The work in the study of the language and the rough preliminary translation of the Scriptures were pushed forward with greater energy and success. Doors were partly opened to other work. Application was made by the Japanese Government to Dr. Hepburn to instruct a company of Japanese youth in geometry and chemistry. To his surprise he found these young men far advanced in mathematical studies. With this instruction in English, he was

able to connect lessons in Christian doctrines and duties; and thus, though informally, he really began to preach the gospel.

This school, which was so full of promise, was soon broken up. The country was in a disturbed state; society was rent into parties, which were bitterly hostile to each other, but all more or less jealous of any foreign influence. The young men were called away to fill posts in the army, but most of them took copies of the Bible in English and Chinese. In May, 1863, the Rev. David Thompson arrived and began the study of the language. The missionaries could not yet preach the gospel in the native tongue, but to meet the great desire of the Japanese to learn the English language and to be instructed in western knowledge, they engaged in teaching. They found some opportunities in connection with the government schools, in which they had been invited to take part; and Dr. Hepburn was already engaged in his great work of preparing a Japanese and English dictionary, which he found exceedingly difficult, but which has been so happily completed. The first edition of the dictionary was published in 1867, and it has proved of the greatest service to all English-speaking missionaries in that land. This finished, Dr. Hepburn wrote stating his strong conviction that the time for more direct work had come, and urged the Church to increase her force, so that she might be able to take her place in that work. During the year 1868 the mission was strengthened by the arrival of Rev. Edward Cornes and his wife. The field of work was gradually enlarging; the missionaries enjoyed freer intercourse with the people, and their knowledge of the language enabled them to bring the truth more perfectly to bear upon the hearts of those with whom they mingled. In February, 1869, Mr. Thompson was permitted to baptize three converts, two of whom were men of good education and talent, and one, an aged woman. Although the government had not repealed the edicts against Christianity—indeed had republished them as soon as the Mikado ascended his throne—these converts were not molested.

Rev. C. Carrothers and his wife arrived in Japan in 1869, and in connection with Mr. and Mrs. Cornes and Mr. Thompson, established a new station at Yedo (now Tokyo), which, as the capital of the country, and the residence of the Emperor and his court, afforded a wide field of influence and usefulness. A special feature of the work, grow-

ing in prominence and interest, was the number of young men who sought the acquaintance and instruction of the missionaries, and who were destined to fill positions of influence among their countrymen. Some of these became thoughtful and interested students of the Scriptures.

The mission was greatly tried by the sudden death of Mr. and Mrs. Cornes and one of their children, in August, 1870. They had just embarked on board a steamer leaving Yedo for Yokohama, when the boiler exploded, and all the family but the little babe were lost. The Rev. Henry Loomis and his wife and the Rev. E. Rothesay Miller joined the mission in 1872.

From 1859 to 1872 our missionaries, with those from other churches, had been engaged, as we have seen, in preparatory work—in the study of the language; in the dispensaries and the religious instruction connected with them; in translating the Scriptures; in teaching private classes; and in the government schools. During all this period there was no regular stated preaching of the gospel to a native audience. The edicts declaring that everyone accepting the "vile Jesus doctrine" would be put to death, were published all over the land. There was no actual persecution; there was, on the contrary, a general belief that religious toleration would be granted. The period was one of waiting and expectation; and although it was true that "God led our missionaries into the schools, and the kingdom of Christ entered Japan through the schools," yet it was felt by all that this state of things could not and ought not to continue. It was time to try, at least, the public preaching of the gospel and the regular methods of church work.

But during these years of waiting the missionaries had witnessed great events, and events which were full of hope. The great political revolution had been completed; the Mikado was seated on his throne; a new policy was inaugurated; wiser hands were holding the helm of state; more liberal measures were adopted, and the government, once repelling foreign intercourse, now sought eagerly the advantages of western commerce and civilization. They had seen the departure and return of that memorable Japanese embassy to the United States, and the nations of western Europe. They had seen that wonderful movement of students from Japan to Europe and America, and were feeling its results in the new life all around them. Dr. Ferris, in his paper at the Mildmay Conference, says:

"Returning to my office in New York City on a chilly, rainy afternoon in the fall of 1869, I found awaiting me a plain man and, as I supposed, two young Chinamen. It proved to be the captain of a sailing vessel and two Japanese young men, eighteen and twenty years old. They presented a letter of introduction from Mr. Verbeck (a missionary of the Reformed Church of Japan), stating that they were of good family and worthy of attention. They said that they had come to learn navigation and how to make 'big ships and big guns.' They had left Japan without the consent of the government, and their lives were forfeited. The young men were well connected, and through the influence of their family and the missionaries, they obtained permission to remain in the United States. This was the beginning of the movement which has brought some five hundred Japanese youth to the schools of this country, and as many more to the schools of Europe."

Everyone can understand how much this has had to do with the marvelous progress of Japan. It was influential in originating and maintaining a system of common schools similar to that of the United States, which in 1889 embraced thirty thousand schools where over three million children were under instruction.

But now the "set time to favor" Japan had fully come. The new order of things was established. Some of the statesmen connected with the government had been pupils of the missionaries. Others had been educated in this country. A liberal policy was inaugurated; all connection of the state with any form of religion ceased; the signboards denouncing Christianity were removed, and toleration for all forms of religion became practically, though not formally, the law of the land. The calendar was changed to conform with that in use among western nations, *including the weekly day of rest.*

The Japanese Church was born in prayer. In January, 1872, the missionaries at Yokohama, and English-speaking residents of all denominations, united in the observance of the Week of Prayer. Some Japanese students connected with the private classes taught by the missionaries were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the book of Acts in course day by day, and, that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest, and were continued from week to week until the end of February. After a week or two, the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God

with great emotion, the tears streaming down their faces, that He would give His Spirit to Japan, as to the early Church and to the people around the apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, said, "The prayers of these Japanese take the heart out of us." The missionary in charge often feared that he would faint away, "so intense was the feeling." Such was the first Japanese prayer-meeting. A church of eleven members was organized in Dr. Hepburn's dispensary by Rev. S. R. Brown, a missionary of the Reformed Church. It grew rapidly in numbers, and its members were not only consisent, but in many cases gave unmistakable signs of growth in grace. The missionaries of the Reformed Church and our own brethren had labored side by side, and were now rejoicing in this first fruit of their common toil. For a part of the time, indeed, Mr. Thompson had charge of the church. Everything now wore a cheering aspect. The missionaries give an outline of their work as follows: "Necessary books have been prepared, portions of Scripture have been translated, printed, and to some extent circulated, schools have been kept up and well attended, tracts and works of elementary Christian instruction are in process of preparation, and a church is organized." They were looking forward to a constant and rapid growth in years to come. Their hopes were not unfounded. From this time the progress has been rapid.

This year (1872) was marked also by the entrance of women's societies into this field of Christian work. The claims of their Japanese sisters awakened a deep interest in the hearts of our women. A home for single women in Tokyo was established by the Ladies' Board in New York, needed buildings were furnished and teachers supported; and the Woman's Foreign Missionary Society in Philadelphia took under their care Mrs. Dr. Hepburn, at Yokohama, and Mrs. Loomis and Mrs. Carrothers, in Tokyo, and all looked forward with eagerness and hope to a large share in the Christian work in Japan.

Two native churches, in Yokohama and Tokyo, were organized in the following year, partly through the preaching and personal influence of our missionaries; but they did not connect themselves with the Presbytery which was organized in December of that year. Rev. Oliver M. Green and Misses Youngman and Gamble, gave needed strength to

the mission, and the whole work of translating the Scriptures, dispensary practice, teaching and preaching was carried vigorously forward.

In 1874 the mission received signal marks of divine favor. The schools were in a flourishing state, and doing efficient service. Children and youth were grounded in the knowledge and faith of the Bible. Two churches were regularly organized under the care of the Presbytery, the one in Yokohama and the other in Tokyo—the former consisting of twenty-three members, all on profession of faith, and the latter of twenty-three also, of whom sixteen were received on their confession of Christ. Each of these churches was represented in Presbytery by a native elder, and soon after their reception eight young men applied to be taken under the care of the Presbytery as candidates for the ministry. After due examination they were received, and arrangements were made for their training for the work. Mr. Thompson was meanwhile acting as the pastor of one of the independent churches, and had received about forty into the communion of the church during the year. The very success of the work imposed new burdens upon the brethren. The theological class required constant care and instruction. It was easy to see that much would depend for the future upon the qualifications and piety of the native ministry. The care of the churches now organized, but as yet without native pastors, was heavy and constant. The schools, mainly under the care of the women's societies, called for new workers and new appliances, in response to which Mrs. Carrothers' school at Tokyo was placed upon a new basis by the prompt and liberal action of the Philadelphia Society. A lot was purchased and funds for a suitable building promised, so that this school might be thoroughly equipped for its work—a work which cannot be over-estimated in its relation to the moral purification and elevation of Japanese women, and is second only in importance to the preaching of the gospel. While the mission was reduced in numbers by the transfer of some of its members to other evangelical missions in Japan, and by the return to this country of Mr. and Mrs. Loomis on account of ill health, it was soon reinforced by the arrival of Rev. William Imbrie and his wife from this country, and by the appointment of Mr. and Mrs. J. C. Ballagh, who were already in Japan. The native churches were not only growing in numbers, but, what is of greater moment, they were manifesting a readiness for every Chris-

tian work—sustaining the weekly prayer-meetings, and, in connection with the candidates for the ministry, keeping up preaching stations which have in them apparently the germs and promise of separate Christian churches. The church at Tokyo began at once to send out its offshoots in small *nuclei* of Christians, gathered in other parts of the great capital and in adjoining towns, which were one after another organized into churches. The fire was spreading in all directions.

In 1876 the report of the missionaries refers to a movement on the part of the missionaries of the Scotch United Presbyterian Church, the Reformed (Dutch) Church, and our own brethren, holding a common faith and occupying the same field, which looked to the adoption of the same standard of faith, order and worship, and to a closer union in church work. This incipient union was consummated in the following year, and the plan proposed was to be referred to the highest court of each of the denominations for approval. The result was the organization of the "United Church of Christ in Japan," an independent, self-governing Japanese Church, in which the missionaries are only advisory members. This church has now co-operating with it the representatives of seven foreign missionary agencies, viz., from the United States of America—Reformed (Dutch) Church, Reformed (German) Church, Presbyterian Church (North), Presbyterian Church (South), Cumberland Presbyterian Church, Woman's Union Missionary Society of America; from Scotland—the United Presbyterian Church. It is one of the strongest bodies of Christians in Japan.

An earnest effort was made in 1889 to unite the Congregational churches with the Church of Christ, but without success.

On December 3, 1890, the United Church of Christ in Japan dropped the word *United* from its name, and adopted as its Confession of Faith the Apostles' Creed with the following doctrinal preface:

"The Lord Jesus, whom we adore as God, the only begotten Son of God, for us men and for our salvation became man and suffered. For the sake of his perfect sacrifice for sin, he who is in him by faith is pardoned and accounted righteous; and faith, working by love, purifies the heart.

"The Holy Spirit, who with the Father and the Son, is worshipped and glorified, reveals Jesus Christ to the soul; and without his grace man, being dead in sin, cannot enter the Kingdom of God. By him were the prophets and holy men of old inspired; and he, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all matters of faith and living.

"From these Holy Scriptures the ancient Church drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving.

"I believe in God the Father Almighty," etc.

The evangelistic spirit of the Church of Christ is worthy of all praise. It has its own Board of Missions, to which the contributions in 1897 amounted to 1,500 *yen* (about $625 in gold). It has begun work in Japan's new possession, the Island of Formosa.

The Union Theological School was organized in September, 1877, by the missions of the Presbyterian Church in the United States of America, the Reformed Church in America and the United Presbyterian Church of Scotland. The Union College was organized in June, 1883, by the missions of the American Presbyterian and the Reformed Churches. In June, 1886, these institutions were united, and, with the Special Department then organized, became the *Meiji Gakuin*, i.e., "College of the Era of Enlightened Peace." In this new institution the Union Theological School became the Japanese Theological Department, the Union College the Academic Department, and the Special Department offered instruction through the medium of the English language in theology and other special studies to the graduates of the Academic Department and to others similarly qualified.

The aim of the *Meiji Gakuin* is to provide for its students a thorough education under Christian influences, and especially to train young men for the Christian ministry.

The institution is located at Shirokanemura, a southern suburb of Tokyo, about one mile northwest of the railway station at Shinagawa. Sandham Hall, Hepburn Hall and Harris Hall contain recitation-rooms sufficient for the two hundred and fifty students, with library and chapel, besides dormitory and dining-room accommodations for one hundred and fifty boarders. Harris Hall was erected through the liberality of Messrs. G. S. Harris & Sons, of Philadelphia. A theological hall was built in 1891.

In 1880 the missionaries were permitted to rejoice in the completed translation of the New Testament. In 1888 the translation of the Old Testament was accomplished, thus giving the whole Bible to the Japanese. It is a great satisfaction to Dr. Hepburn and his co-laborers that he was spared to put the finishing touch to this great work. It bids fair to take rank among the best translations ever made.

Dr. Hepburn has also translated and published the Confession of Faith, the Book of Discipline, the Shorter Catechism, and a Bible Dictionary.

Two monthly religious papers are published, and many books and tracts.

It was only to be expected that an advance so unprecedented should be followed by reaction. The years 1889–90 were a period of great political activity and intense national feeling, taking the form of violent prejudice against foreigners and foreign teachings, which was fostered by political leaders for their own advantage. The result was seen in the decreased attendance upon the mission schools and in the growing impatience of anything like foreign control in church affairs. A strong feeling prevailed that those who became Christians were faithless to their national traditions, and could not be relied on for patriotic service. The outbreak of the war with China in 1894 and the enthusiasm with which Christians as well as others responded to their country's call did much to remove this prejudice. The excitement of the campaign interfered seriously with regular mission work, but in many ways the war was the means of opening wider doors to the gospel.

Heretofore foreign residents could legally live only in treaty ports, and could travel into the interior only by permission gained on a plea of ill-health or the pursuit of science ; so that missionaries resided outside of treaty ports only by the courtesy of the authorities. Since the war, the revision of treaties, so long demanded by Japan, has been conceded by the western powers, giving her jurisdiction over all residents in the empire. In return, foreigners will be allowed to travel and settle in the interior without hindrance. These provisions go into effect after five years. In the meantime, passports are issued for a year, and may be renewed, so that missionaries may now go without interference to any part of the empire.

Eastern Japan Mission.

Yokohama

Yokohama, first occupied by our Board in 1859, was then an insignificant village of fishermen. Now it is a city of 180,000 inhabitants, with many churches and schools. For many years our work there was in charge of Dr. James Hepburn whose wisdom and

devotion were blessed by rare success. A beautiful stone church, erected by Dr. and Mrs. Hepburn and their friends, was dedicated in 1891. We have now in Yokohama two self-supporting churches, well organized for work under their Japanese pastors. A little school begun by Mrs. Hepburn in 1874 has grown into the large and well-conducted *Sumiyoshi* day-school, in which hundreds of children have received a Christian training under Miss Marsh (afterward Mrs. Poate), Miss Alexander and Miss Case. The homes of the children are visited and in them the gospel is preached. A Sunday-school for poor children is maintained.

Tokyo

Tokyo, the capital, has been since 1869 the headquarters of our mission. The first church was organized in 1873. The regular work of the churches is now largely assumed by the Japanese pastors, leaving the missionaries free to superintend the evangelistic work in the city and vicinity. There are two mission chapels, at each of which for five years past there has been a daily prayer meeting, and a preaching service every night, with schools for poor children. Many churches and preaching-places in the surrounding country are regularly visited. During the war there were many opportunities of reaching the soldiers in barracks and hospitals. Dr. McCartee was allowed to visit the Chinese prisoners, to whom he could speak in their own tongue.

A training school for Bible-women was established some years since, and its graduates have done efficient service in the homes of their people. The course gives half of each year to the students for country work. A girls' boarding-school, one of the earliest agencies employed in Tokyo, was begun by Mrs. Carrothers in 1871. Ground was bought in 1876, in the part of the city where foreigners were allowed, and a building erected. It was afterward named Graham Seminary, in honor of the President of the New York Woman's Board. Three years afterward a Japanese lady, Mrs. Sakurai, who had become a Christian, began a school in her own house, in a district of the native city called Bancho. This was afterward committed to Mrs. True and Miss Davis, under whose devoted care it became very large and influential, having at one time over 300 scholars. In 1890 it was thought wise to unite these two schools. Both properties were sold, and suitable buildings erected near the Bancho School. The buildings are known as Graham Hall and Sakurai Hall, and the school is called the Joshi Gakuin. It

has now over 100 pupils, and all the graduates are engaged in Christian work. There are three day-schools, reaching about 500 children.

A training school for nurses, planned by Mrs. J. Ballagh before her death, was begun by Mrs. True in 1886. It soon outgrew the care of the mission, and was transferred to Japanese supporters. Miss Youngman and other ladies assist in the care of a Leper Home supported by the Edinburgh Mission to Lepers, and a Rescue Home for Women.

At Takata, a large town 250 miles northwest of Tokyo, and also in the island of Sado, Sunday-schools and day-schools are carried on, superintended by the ladies of the Joshi Gakuin.

The Hokkaido

The Hokkaido (Northern Sea Circuit), one of the nine provinces into which Japan is divided, includes the islands of Yesso and Chisima. In Sapporo, the capital, a Sunday-school begun in 1887 by Miss S. C. Smith and Mrs. Watase, the first graduate of Graham Seminary, has grown to a self-supporting church, with a Sunday-school of 400 children. An excellent girls' school is taught by Miss Smith and Miss Rose. There are churches at Otaru and several other centres, from which evangelists are sent out. This province is now considered the most urgent and hopeful field in the empire.

Western Japan Mission.

Kanazawa

The first station occupied on the western coast was Kanazawa, a town of 90,000 inhabitants. When the first missionary, Rev. T. W. Winn, went there in 1879, there was not, so far as known, a single Christian living in the western provinces. Now every important city has its groups of Christians, and some of them vigorous churches. Of these Kanazawa has two, under Japanese pastors, while the evangelistic work, carried on through seven Sunday schools, three city chapels and four out-stations, is superintended by the American missionaries.

The three schools of the station,—the Children's School under Miss Porter and Miss Lafferty, the Girls' School, founded by Miss Hesser, and greatly bereaved by her death in 1894,

and the Boys' School,—constitute one system, aiming to give a thorough Christian training from kindergarten to college. These schools have been uniformly well-attended, although this region is the stronghold of Buddhism, and much opposition is met. An Orphanage, carried on without expense to the mission, cares for thirty homeless children.

Toyama, 30 miles from Kanazawa, was occupied during 1892 by Rev. Mr. and Mrs. Leonard, until illness compelled them to leave. This is a small church, and the great hostility shown by the people makes it a very difficult field.

Osaka

Osaka, on the Inland Sea, one of the imperial ports, is the second city of the Empire in population, and the first in commercial importance. Fifteen years' patient labor has resulted in two well-established churches, with schools and chapels. The country work in the Iyo district on the island of Shikoka and the Banchu and Tamba districts northeast of the city reaches a large and encouraging field.

A girls' school, with an industrial department, is growing in numbers and usefulness. The primary school is taught in separate classes in different parts of the city.

Hiroshima

Hiroshima, on the same coast, is next in importance to Osaka. It is a military and naval station, and some of the first converts were among the soldiers. A little church was organized in 1883, and the place occupied in 1887 by Rev. A. V. Bryan, the first missionary of any name in the region. The work has grown slowly, in spite of the peculiar difficulties met in a garrison town, and there are now in the city and neighborhood five churches and five sub-stations. In the war of 1894, Hiroshima was for a time the seat of government, and all regular work was temporarily suspended. The church was rented by the government for a Red Cross hospital. Every facility was given for access to the soldiers, both in barracks and hospital, and quantities of Bibles and Christian reading were distributed among them.

Fukui

Fukui is a large town on the highroad from Tsuruga to Kanazawa. It was occupied by Rev. G. W. Fulton and his wife in 1891. The anti-foreign feeling is still strong in this region and most of the people belong to the "Buddhist Alliance," an organized effort to ostracise all Christians. Still the church grows slowly, and the patient laborers are looking for the harvest time.

Kyoto

Kyoto, the ancient sacred capital, is the most attractive city in Japan, and the centre of artistic manufactures. A church of 90 members was organized in 1894, and there are two encouraging Sunday-schools. A dispensary reaches many poor. The mission of the American Board has its headquarters here. During the Art Exhibition, held here in 1895, their missionaries united with Mr. Porter in holding daily services, with audiences ranging from 25 to 200. Many of the hearers were from the country, and had never heard the Word before.

Yamaguchi

Yamaguchi, in the extreme southwest of Hondo, is the centre of a large population. The church here has an excellent pastor, the Rev. Mr. Hattori, and in 1891, Rev. J. B. Ayres and Rev. J. W. Doughty went to take the over-sight of the outside work. The most urgent field is in the island of Kiushiu, lying opposite, where there are more than five millions of people, for whom little has yet been done.

Eighteen churches and chapels are connected with Yamaguchi. There is a girls' school in charge of Mrs. Ayres and Miss Bigelow.

Present Outlook

This sketch of what our Church has done in this field would be incomplete if we were to fail to speak of some of the difficulties that accompany work for the Japanese. They are a very high-spirited people, proud of their history and very uneasy under constraint or control if it seems to come from a foreign source. Just now, with his easy aptitude for change, the Japanese thinks he should lead his own church, and develop his own theology. This is a transition period, a testing time in which his true moral strength will be tried. A quick change from the religion of centuries to one unknown fifty years ago ; the rapid spread of knowledge ; the multiplying newspapers ; the constantly enlarging schools ; the higher education of both men and women, and the favoring providence of God, controlling and shaping the plans of the rulers of the nation, and its commercial progress,—all these are wonderful developments in a nation's life, and it is not strange that we find them fraught with dangers and difficulties unforeseen. It is probable that the hindrance growing out of the history of the Jesuit mission has been already removed. The intelligent Japanese statesmen doubtless see that there is nothing in the efforts and growth of Protestant evangelical missions to imperil the

stability of the government. The human heart in Japan is no more opposed to the gospel, or inaccessible to it, than it is elsewhere. But the same tendency in the Japanese mind which leads it to listen to the gospel, lays it open to other and hurtful teachings. The government schools in every grade are essentially irreligious. Rationalistic and infidel teachings are not discouraged by the authorities; indeed, they are spreading to some extent among the native Christians, and there is as yet no general Christian sentiment counteracting their influence. The rush and whirl of events, the rapid political and social changes, the eagerness with which the great body of the people are pressing into new pursuits and a new life are not altogether favorable to the healthy and sure spread of the gospel. The Greek and Roman Churches, too, are busy. The Holy Synod of Russia makes liberal grants year by year for its mission work in Japan, and sends out its missionaries under instruction from the Czar, and in his vessels of war. Rome has already her three bishops and her numerous bands of priests and nuns, and backed by the power of the French, hopes to regain her lost position. It is with these materialistic and skeptical forces, with these false forms of Christianity, as well as with heathen superstitions and degradation, that the Church must contend.

It is a great mistake to imagine that missionary work in Japan is no longer needed. Never was there greater need than at the present time for wise, earnest and devoted missionaries, both in the Christian schools and colleges, and in preaching a pure gospel and stirring up the Japanese Christians to earnest work for their countrymen. Although the difficulties are many, there is nothing in the prospect to dishearten the Church, but much to drive her to prayer, to make her feel the need of greater consecration to Christ and of greater zeal and efforts in His service, to lead her back to the source of all her strength in God, and then lead her on to win this empire for Him.

STATISTICS 1897.

Missionaries	58
Japanese ministers	25
Japanese workers	75
Churches	35
Communicants	5,269
Pupils in schools	940
Pupils in Sunday-schools	2,739

STATIONS, 1897.

EASTERN JAPAN MISSION.

YOKOHAMA, on the bay, a few miles below Tokyo; Mission begun, 1859; laborers—Miss Etta W. Case, Miss A. P. Ballagh.

TOKYO, the capital of Japan; station occupied, 1869; laborers—Rev. David Thompson, D.D., and Mrs. Thompson, Rev. T. T. Alexander, D.D., and Mrs. Alexander, Mrs. J. M. McCauley, Rev. H. M. Landis and Mrs. Landis, Rev. Theodore M. MacNair and Mrs. MacNair, Dr. D. B. McCartee and Mrs. McCartee, Mr. J. C. Ballagh and Mrs. Ballagh, Miss Isabella A. Leete, Miss Kate C Youngman, Miss A. K. Davis, Miss Annie R. West, Miss Bessie P. Milliken and Miss Sarah Gardner.

HOKKAIDO, *Sapporo—Otaru.*—Sapporo is the capital of the Hokkaido (Yezo), 550 miles north of Tokyo; station occupied, 1897; laborers—Miss S. C. Smith and Miss C. H. Rose. Otaru is the western port of the Hokkaido, 550 miles north of Tokyo, occupied, 1894; laborers—Rev. George P. Pierson and Mrs. Pierson.

WESTERN JAPAN MISSION.

KANAZAWA, on the west coast of the main island, about 180 miles northwest of Tokyo; station occupied, 1879; laborers—Rev. Thomas C Winn and Mrs. Winn, Rev. W. Y. Jones, Rev. Harvey Brokaw and Mrs. Brokaw, Miss F. E. Porter, Mrs. L. M. Naylor, Miss Kate Shaw, Miss Emma L. Settlemyer, Miss Mary M. Palmer; out-station, Toyama; 4 out-stations; *Rev. Y. Yoda, Rev. S. Takagi;* 5 licentiates, and 37 native teachers and helpers.

OSAKA, a seaport on the main island, about 20 miles from Hiogo; station occupied, 1881; laborers—Rev. B. C. Haworth and Mrs. Haworth, Miss Ann E. Garvin, Miss Alice R. Haworth, Miss M. E. McGuire and Miss Stella M. Thompson; *Rev. N. Kamegama, Rev. N. Aoki, Rev. J. Suzuki;* 7 licentiates, and 19 native teachers and helpers.

HIROSHIMA, on the Inland Sea; station occupied, 1887; laborers—Rev. Arthur V. Bryan and Mrs. Bryan, and Rev. J. W. Doughty and Mrs. Doughty; 4 out-stations, one native preacher, 7 licentiates, and 3 Bible-women.

KYOTO, station occupied, 1890; laborers—Rev. J. B. Porter and Mrs. Porter, Miss Martha E. Kelly; 2 out-stations; *Rev. Yoshioka;* 4 licentiates, and 6 native teachers and helpers.

YAMAGUCHI, occupied 1891; laborers—Rev. J. B. Ayres and Mrs. Ayres, Rev. S. F. Curtis and Mrs. Curtis, and Miss Gertrude L. Bigelow; 21 out-stations; *Rev. S. Hattori, Rev. Y. Ota, Rev. I. Yomegawa, Rev S. Aoyama;* 11 licentiates, and 12 native teachers and helpers.

FUKUI, station occupied 1891; laborers—Rev. G. W. Fulton and Mrs. Fulton; 2 out-stations, 4 licentiates and 6 native helpers.

Japanese in the United States.

In 1885 mission work was begun by the Presbyterian Board among the 2500 Japanese on the Pacific Coast, Dr. and Mrs. Sturge, formerly of the Siam Mission, being the first to take charge of this branch of work. The Japanese who came to California at first were students, but more recently they have been laborers, farm hands, artisans, etc., many of the students having returned home. Japanese women are also coming, and schools for them and for children are being opened. More than half of the whole number of these immigrants are persons who have been baptized by missionaries in Japan, so that the character of this immigration is quite different from the Chinese. These newcomers frequently bring letters from their church in Japan to the Presbyterian Mission, and are at once commended to the care of the Y. M. C. Association in San Francisco. A Japanese church has been formed and is ministered to by a licentiate of the United Church of Christ in Japan. It has received altogether 216 members.

The Board has no more promising work than that among the Japanese of San Francisco. The entire expense, except for the salaries of the missionary and his assistants is borne by the young men themselves. In the Japanese Young Men's Christian Association there are 100 young men, each of whom pays $6 yearly toward the work of the institution. A dormitory in this building accommodates 35 men. A second home on Sacramento Street is filled and well supported by the young men. Two preaching services, two Sunday-schools, and meetings for prayer are held every Sunday. Bible-classes, temperance societies and Y. M. C. Associations have been started in various places on the coast. The Japanese Consul has shown much interest in the different branches of work.

Missionaries in Japan, 1859–1897.

* Died. Figures, Term of Service in Field.

Alexander, Rev. T. T.,	1877	Ayres, Mrs.,	1888
Alexander, Mrs.,	1877	Babbitt, Miss E.,	1895–1896
Alexander, Miss C. T.,	1880–1892	Ballagh, Mr. J. C.,	1875
Ayres, Rev. J. B.,	1888	*Ballagh, Mrs. L. E.,	1875-1884

Ballagh, Mrs., 1885
Ballagh, Miss A. P., 1884
Bigelow, Miss G. L., 1886
Brokaw, Rev. H., 1896
Brokaw, Mrs., 1896
Brown, Miss Bessie, 1892–1894
Bryan, Rev. A. V., 1882
*Bryan, Mrs., 1882–1891
Bryan, Mrs., 1893
Carrothers, Rev. C., 1869–1875
Carrothers, Mrs. J. D., 1869–1875
Case, Miss Etta, 1887
*Cornes, Rev. Edward, 1868–1870
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Korea

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— ROADS
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KOREA.

Korea, long a recluse, has unbarred her doors, and permits herself at last to be greeted by other civilizations. The traditional policy has been that of strict isolation, made possible by geographical position. China indeed exercised a suzerainty over the land. The martial prowess of Japan triumphed there, and for a brief season maintained a certain supremacy. The zeal of Roman missionaries carried the Cross beyond the border barriers, and planted it successfully in the interior of the kingdom. These exceptional instances only prove the rule, so sternly enforced, that Korea should remain silent, and be kept quite separate from the world's sisterhood of States. But a few years have witnessed a marvelous change in this Sphinx of the nations. In the wonderful providence of God every barrier has been cast down, and no outward obstacle now hinders the Church from carrying the message of salvation to every part of the land.

Korea consists of a stretch of peninsular mainland, together with numerous adjacent and inhabited islands. The entire territory covers 80,000 square miles, lying between 34° and 43° north latitude; and extending from 125° to 129° of east longitude. Its physical configuration somewhat resembles that of Italy. The coast line is 1740 miles. On the north flow the rivers Ya-lu and Tu-men, which divide Korea from Manchuria and Russian Siberia. Southward and westward are the turbid waters of the Yellow Sea. The eastern boundary is the Sea of Japan, as attractive as it is treacherous; across whose ferry of 300 miles the clustered groups of the "Sunrise Land" appear. A mountain chain traverses the extreme length by a tortuous course, and terminates only with the sea. East of this range lie three of the eight provinces into which the country is divided. A picturesque irregularity—at times positive grandeur—is characteristic of this section; but there is only one river of importance, while the soil is less fertile, the climate less agreeable, and the coast more repellant than on the opposite side. Five fine rivers, abundant coast facilities,

naturally good soil and more genial climatic conditions are found in the western division. To these advantages must be added the attractions of the outlying Archipelago; a wonder-world to the naturalist, a revelation to the tourist, and destined to become, when its resources are developed, a source of immense revenue to the parent state. Language can only inadequately describe what is seen amidst the intricacies of these unnumbered islands—large and small. Some are mere columns, weird and worn, against which the waves beat, and in whose crevices the sea birds find shelter. Others, more extensive, seem to be pleasant garden-spots, where a score of men or the same number of families find support. And here and there rise veritable mountains, one of which is 2,000 feet high.

The winters up toward the Manchurian frontier are of course very severe—even more so than the latitude would naturally indicate. Further south, the climate has a range similar to that met with in America between the New England and the Gulf States. The rainfall is apt to be excessive, and harsh and persistent winds prevail in the late autumn. Yet the stalwart forms of the natives would seem to prove the salubriousness of the air, and the average healthfulness of the kingdom.

The products might be as varied as within similar geographical limits in our own land, but as a matter of fact agriculture is conducted on primitive principles, and the people are content if they secure a mere livelihood from the soil. Pernicious laws—the outgrowth of a feudalism by no means extinct—tend to the repression of private enterprise, prevent the ownership of land by the poorer classes, and contribute to the support of large estates, which generally, however, have lapsed into a condition of inferiority, if not of positive decay. In this particular the country has degenerated. Its productions in the past excelled those now found, as regards both quantity and quality.

Besides the corn, millet, rice, barley and beans upon which the people depend, hemp, cotton, tobacco, and ginseng are cultivated extensively. Silk is also produced on plantations of mulberry and "scrub" oak, grown for the purpose of feeding the worms. There is a sufficient range of fruit; apricots, peaches, persimmons and melons are of a fine quality; flowers are universally admired, and cultivated as extensively as private means permit. The wealthier families vie with each other in chrysanthemum exhibits each

year. The domestic animals with which we are familiar, except the sheep, are to be had in Korea. A breed of ponies—rivaling the Shetland in size—should make child-life there a perpetual joy. Unfortunately the little animals are only used as pack-horses. Beasts of prey are numerous in the mountains.

Zoologists meet here a fact not yet explained. The exact counterpart of the Bengalese tiger—the terror of India's jungles—is found in the northern provinces, where the thermometer falls to 10° below Zero. Prof. Griffis quotes approvingly the grim humor of the Chinese who say, "Koreans hunt the tiger half the year, and tigers hunt Koreans during the other half." This, at least, indicates the frequency with which these feline monsters are met.

History

Korea calls herself 4000 years old. Legendary accounts refer us to Ki Tsze, the governmental father of Korea. He was a learned man, who acted as adviser to his sovereign, the Emperor of China. His royal master, resenting some supposed interference, cast him into prison. Here he languished a while until a formidable rebellion overthrew the tyrant monarch, and liberated those whom he had unjustly punished. Ki Tsze was thus freed. Yet, although indebted to them for both life and liberty, he refused to abide with rebels, and collecting some like-minded followers, numbering thousands, he led them to the "regions beyond," and established his capital at Pyeng Yang, in what is now the northern province of Korea. This he named "Chosen," Land of Morning Calm. The dynasty thus established was illustrious, and as claimed, continued from 1122 B.C. to the fourth century before the Christian era.

Concerning the aborigines whom Ki Tsze subdued, we know nothing. About 194 B.C. occurred the first Chinese conquest of the land, which was retained, with some interruption, until 107 B.C., when the Kingdom, as such, was obliterated and the territory "annexed" to China, continuing thus for some hundreds of years.

The progenitors of the modern Koreans, according to the authorities cited by Griffis, were the men of Fuyu, a stalwart race from northern Manchuria, who wrested the peninsula from the Chinese, and established the Ko Korai Kingdom. Gigantic armies and flotillas were sent from China to re-assert and maintain the supremacy of the Dragon Flag, but in vain. We find the new Kingdom able

to maintain itself until at least the seventh century. While these events were occurring, Chinese immigration, diplomacy and power largely influenced the southern section of the peninsula, which, however, lay outside of the Ko Korain Kingdom. Sectional and foreign wars too numerous to recount prevailed. About the tenth century the whole peninsula was unified under the government of Wang—the Bismarck of his day. The ensuing dynasty comprised thirty-two monarchs. In the fourteenth century this line was overthrown by Ni Taijo, who afterwards received investiture as king. He hastened to acknowledge formally the vassalage of his realm to China and was consequently the recipient of great honors from that source. From that time to the present the same dynastic rule has been continued; 1897 being its 505th year of existence. Strictly speaking, however, the direct line ended in 1864.

Mental Culture and Social Habits

The Koreans have been described as a cross between the Chinese and the Japanese, but more resembling the latter, though the influence of China has been predominating. The upper and middle classes are largely Confucianists, while all classes worship "the gods of the hills," and the "unseen princes of the air." The *literati* attempt no general research, but content themselves with the writings of the sages of the Middle Kingdom. All documents are written in Chinese, which is studied by all Koreans having any pretensions to scholarship. The vernacular tongue, known as Enmoun, is polysyllabic, and has the great advantage of an alphabet. Originality of thought is not encouraged; general education, as we understand it, is unknown. Schools indeed are common, and many even of the humbler classes are found in them; yet the great mass remain untaught. Political preferment is based on competitive examination. Successful aspirants receive diplomas, denoting the degree they have taken. Special institutions for instruction in astronomy, medicine, topography, law, etc., are maintained at government expense and are patronized by a favored few. Since the war, schools for instruction in the English, French, Russian and Japanese languages have been established by the government, which also sends several hundred students to Christian schools for the study of English and the sciences. The dwellings of the people are poor enough; many are only of mud, thatched with straw. Where means permit, brick and hewn stone—in some instances finely

carved—are used. Household appliances and comforts are few.

The range of dress is limited, only two materials being much used—cotton for the poor and silk for the wealthy. That cleanliness which is next to godliness is not characteristic of the Koreans. House-cleaning, however, is attended to once a month, which is believed to be an unparalleled illustration of woman's persistence and man's uncomplaining patience. Holidays are common, and public merry-makings frequent. Sufficient data to fix accurately the approximate population is not in our possession; probably the Koreans themselves could not tell. Griffis calls it 12,000,000, and his conclusion, while largely conjectural, is the one usually accepted.

Woman's status resembles that of the sex in other Asiatic regions. Inferiority is assumed, but practically there is not as much harshness in the treatment of her as might be supposed, or as is often asserted. Under many circumstances women are even treated with respect, and are protected by certain of the laws.

Religion

In the earlier ages an undefined superstition held sway over the people. The unseen "Princes of the Air," the spirits of heaven and earth, the unknown forces throughout space, were "ignorantly worshipped." Neither in the past or present have the Koreans indulged in the folly of denying a personal devil. Their trouble is a belief in too many devils. To them the very atmosphere teems with malevolent, rather than benevolent influences. Buddhism, as an exotic from India, was planted in Korea about the fourth century. At once it took firm hold, and flourished as though indigenous to the soil. For at least ten centuries it held supreme sway, moulding the morals, manners and culture of the realm. For four centuries the tenets of Sakya Muni were recognized as the established faith of the Empire.

No one has yet given the world an exhaustive review of Buddhism. It will never be done; like the chameleon the system changes color to suit its surroundings. The Buddhism of Siam is very different from that of Thibet. As found in Hindustan, numerous distinctions separate it from the Buddhism of Japan. The one point it consistently maintains everywhere, is that this life is full of evil, a curse rather than a blessing. Existence has no value; even death brings no relief, since it introduces man to another state of

conscious existence, which is as bad as the present, perhaps worse. Hence, joy can only come by what is called Nirvana, a condition equivalent to non-existence or annihilation. This is the underlying thought upon which the superstructure of Buddhism is reared. Temples of this faith are found all through Korea. Although built in honor of Buddha they really contain numerous gods. In some instances several hundred inferior deities are ranged along the sides of the buildings; these are often made of colossal size, and, in the cities especially, sometimes exhibit artistic merit. As far as practicable, the temples are on hill-tops, and generally surrounded by groves. While uniformity of architecture is not insisted on, a certain resemblance is to be traced in them all. Outside apartments are built for the priests who live on the premises. These men are generally lazy and ignorant fellows, more intent on a life of sloth than upon the advancement of their belief. The support of such establishments is voluntary, and often liberal.

Worship consists in prostration and prayer before the idol, the burning of incense, the presentation of paper suitably inscribed, and the repetition of a formula which is assisted by a rosary held in the hand, and on which the count is kept. At present Buddhism in Korea is on the wane. It has no recognition by the present dynasty, and only exists by sufferance, the priests being looked upon as a low class given up to immoral lives.

As superseding grosser forms of belief it has undoubtedly been of benefit. But its absolute influence is only evil, and the sooner its degeneracy is followed by its death, the better for the land it blights. Its most conspicuous competitor in Korea is Confucianism. This strictly is an ethical rather than a religious system, and is based on the writing of Kung Futze, the Socrates of China, born 551 B. C.

Confucianism, while introduced into Korea at an early period, has been prominent there for only three hundred years. It presents five general principles: Benevolence, Uprightness, Politeness, Wisdom and Fidelity. It treats moreover of five relations of life, which are: King and Subject, Parent and Child, Husband and Wife, Elder and Younger Brother, and Friend with Friend. Nothing is said of the soul's immortality. Concerning the existence of any God or gods, one of its authorities declares, "Sufficient knowledge is not possessed to say positively that they exist, and I see no difficulty in omitting the subject altogether."

Indeed, Confucianism chiefly seeks to mould society in social and political matters. It presents many admirable ideas which yet fall infinitely short of the truth man chiefly needs. A Confucian temple contains no idols. The building is distinguished within by a tablet which sets forth the honor of the great Sage. Generally a large number of less conspicuous tablets appear, which praise his best known disciples. An altar is erected where sacrifice is made, or offerings are laid. Some of the displays on festal occasions are very fine. The second and eighth months are the fixed times for offering sacrifice to Confucius, who is not, however, regarded as a god, as these facts would seem to indicate.

Taoism also exists in Korea, but exerts little influence. Its distinctive feature is Rationalism. Its ceremonies are singular, and its tenets grossly materialistic. It is also an importation from China, where it originated with the philosopher Laotse, who lived in the seventh century. It offers many idols, yet neither the temples nor the priests are numerous or well supported.

Far more worthy of our regard are some of the teachings connected with ancestral worship, as it exists in Korea. It is really an expression of the popular idea of what constitutes filial piety. If families can afford it they erect handsome temples, and there place tablets inscribed with the names and virtues of their immediate ancestors. A valuable result of this idea is the preservation of a complete genealogical list. Generally the tablet is erected without the dignity of a temple to shelter it. Before these tablets, and in honor of the deceased, theatrical plays are performed on temporary stages; presentations of food are made to the departed spirit, and even more commonly, prayers are offered and wailings uttered.

The Introduction of Christianity.

Possibly in the sixteenth century, certainly in the eighteenth, Papal converts from Japan and China carried the Christian religion into Korea. They taught, they baptized, they labored with conspicuous zeal, although not always with commendable caution.

About 1783 a distinguished official, Senghuni by name, professed conversion, and was baptized under the new name of Peter. The better class of scholars were not slow to see

the superiority of even corrupt Christianity to their own Pagan systems. The people began to take kindly to the missionaries, who were greatly encouraged. Religious books were translated and distributed.

But the government was now thoroughly alarmed. The priesthood was awakened. Prejudice being kindled, blazed into passion and consumed the new church with the fierce fires of unrelenting persecution. It was the old story. Many recanted and saved their lives. Others fled to China, and 4,000 poor souls braved martyrdom by sword and fagot and unmentionable tortures.

Jean dos Remidios, a priest from Portugal, was the first person from the West who ever ventured on Korean soil for the purpose of preaching and teaching. Holland sailors were shipwrecked there in 1672, and detained as prisoners for some time. But their stay was involuntary, and their work by no means evangelistic.

The results of Remidios' efforts were considerable at first, but soon passed away. In 1835, under the influence of Bourbon ascendency in France, Roman Catholic missions were reintroduced to Korea. The pioneers of this fresh crusade went overland by way of China and Manchuria. In a few years they claimed several thousands of adherents. As before, and for the same reasons, blood soon drowned out all traces of the boasted conquest. Again and again Rome rallied, and as often was driven from the field. The workmen died, and the work itself was deserted. So it seemed, at least. Yet a remnant must have survived. Even if we discredit the Jesuit story, doubtless highly colored, that they had 10,000 converts in 1850, and about 15,000 seven years later, still we must believe that there was some foundation for their statement.

The year 1860 was important in the East. It was then that English arms so completely mastered the resistance of the great Chinese Empire. British greed had forced India's opium upon the people of the eighteen Provinces. British guns were the unanswerable argument which supported the demand. The forts of the Peiho fell before the merciless fire to which they were subjected. Pekin was taken and sacked. The prestige of China was destroyed. It was all man's wrong and man's wrath against his fellow-man. Yet, how God overruled it for His own glory! The fruits of that victory—directly or indirectly—were the enforced opening of new Chinese ports to commerce, additional guar-

antees for Christian missions, and the opportunity it gave Russia of seizing lands contiguous to China.

Nowhere more than in Korea were these changes felt. It had been supposed that China was impregnable. But the Dragon Throne had been despoiled by a mere handful of "outside barbarians." The great Emperor was an exile in Tartary. The red cross of St. George floated over the palace of Pekin. All this sent a thrill of consternation through the "hermit nation"—where the more thoughtful ones could see that such an overthrow was indicative of their own peril, if not a prelude to their own destruction. The handwriting was on the wall. One has said, "Political convulsions, like geological upheavings, usher in new epochs of the world's progress." It has proved so in this instance. Paganism at once made frantic efforts to shut itself securely away from progress. Armies were drilled in Korea, forts were built, frontiers were guarded, every precaution was taken. Watch-fires were kindled at a moment's notice on the coast, and headland telegraphed to headland of any impending danger. All was in vain.

Within six years Napoleon III. sent an expedition to Korea. On the plea that certain Frenchmen had been slain in a recent persecution of Christians, Admiral Roze, of the French navy, blockaded the Han River, penetrated the interior as far as Seoul, the capital, and completely destroyed the city of Kang Wha, situated on an island of that name, and the chief military depot of Western Korea. He afterwards attacked Tong Chin. Here he was repulsed with great loss, being ultimately obliged to retire altogether.

An American buccaneering expedition, on the schooner "General Sherman," in 1866, made a futile attempt to reach the royal tombs of Pyeng Yang, where it was said that the Emperors of Korea were buried in coffins of gold. The Yankee craft ran aground at low tide in the river. In this helpless condition it was surrounded by blazing fire-rafts and destroyed; the crew were all slain. Admiral Rowan, on the flagship "Wachusett," immediately demanded of Korea an explanation of her "insult to the flag." Not meeting with success, he returned to China, but almost immediately despatched the U. S. corvette "Shenandoah," whose officers finally learned the particulars just given.

It soon became evident that our government must take some steps to ensure the safety of American mariners who

were in the waters adjacent to Korea, and might be shipwrecked, The authorities at Washington instructed the new minister to China, Hon. Fred. F. Low, to proceed to the Korean capital, and if possible conclude a commercial treaty between that Empire and the United States, having especially in view the point alluded to.

Rear Admiral John Rodgers, commanding the Asiatic squadron, was directed to accompany him with sufficient force to maintain the nation's honor. Five war vessels were detailed for this duty. On May 23d, 1871, this little fleet anchored off the western coast of Korea. The Americans, on landing, were treated with civility. Eight Korean officers visited the flagship, although they presented no credentials. Pending diplomatic negotiations, the Admiral ordered a survey of the Han River. To this duty two gun-boats and four steam-launches were assigned. Ascending the river in obedience to orders, they were met by a terrific fire from numerous shore batteries, which opened upon them without previous warning. The forts were silenced by a return fire, and demolished by ten-inch shells, after which the ships returned to anchorage. As no apology was offered within ten days for this assault, 759 men were landed and ordered to carry the citadel. This was done in splendid style. To the credit of their courage be it said, the Koreans refused to surrender, and when their stronghold fell, it was found that only twenty of the garrison survived, and they were wounded. Three hundred and fifty corpses were piled up in one place. If they failed it was not through cowardice.

In reality, the Americans gained no substantial advantage, and, like the French, were inclined to withdraw without further demonstrations. Yet they prepared the way for others to enter.

In 1876, Japan, accomplished the important task, never before successful, of making a complete treaty with Korea. This was done under the potent influence of a powerful fleet, and a large force of troops. The French and English tried to take immediate advantage, but made no headway. Meanwhile, the trade between Korea and Japan increased marvelously, a fact which incited western envy to seek some method of dividing its obvious profits.

Under the direction of President Hayes, and the authority of Congress, Commodore Shufeldt visited Korea, and vainly endeavored to establish cordial relations with the authorities. Nothing was accomplished. The following

year, however, through the friendly intervention of Li Hung Chang, the Chinese Viceroy, the Commodore was better received, and on May 6, 1882, he negotiated an agreement which binds together the "Outpost State" and the United States in terms mutually satisfactory.

General Foote was sent by President Arthur, as minister resident, to Seoul. He was received at court, and established at the capital a United States legation.

In 1894 an attempt was made to throw off the Chinese suzerainty. A Japanese force was sent to Korea in contravention of treaties with China. This led to war between Japan and China of which Korea was the battle-ground. The complete defeat of China, and the formal renunciation of her claims by the treaty of peace signed May 1895, left Korea nominally independent, but completely under Japanese control. A period of much political disturbance followed. In October 1895 the Queen was assassinated, and soon after the King fled from the palace and took refuge with the Russian Legation. This ended the Japanese ascendency, and gave Russia the predominant influence in Korean affairs. In 1897 the King took possession of a new palace adjoining the Foreign Legations, and is protected by a body-guard of Korean troops under the command of Russian officers. A treaty between Japan and Russia provides that both nations shall furnish financial aid to Korea and control the telegraph lines. The heir-apparent to the throne, a young man twenty years old, was sent to America in 1897, to pursue his education under the guardianship of the Rev. Dr. Ellinwood, senior Secretary of the Board of Foreign Missions.

Protestant Missions.

Evangelical religion was introduced into Korea by Rev. J. McIntyre and Rev. John Ross, ministers of the Scotch United Presbyterian Church in Manchuria. In 1873 Mr. Ross visited the most eastern port of Manchuria, known as the Korean Gate, the place where Korean merchants were wont to exchange the products of their country for Chinese products. By a remarkable succession of providential events, Mr. Ross was enabled to translate portions of the Gospel of Luke into the Korean language. These portions,

in the form of tracts, were carried back into the Korean valleys by young men who had come under the influence of the truth through Mr. Ross and his associates In the course of time, Mr. Ross and Mr. Webster, in the face of great exposure and imminent peril, visited the valleys where the Word of God had been scattered, and to their joy found many who were ready to confess Christ. During their first visit eighty-five men were baptized in the three valleys, and many were reserved for further instruction.

About 1880, Rijutei, a Korean of high rank, was sent to represent his government in Japan. Here he was led to accept Christ, and begged earnestly that missionaries should be sent to Korea. In answer to this appeal the Presbyterian Board sent Dr. H. N. Allen, then working as a medical missionary in China. He arrived in Korea, September, 1884. General Foote at once appointed him physician to the United States Legation, which assured his safety and favorable reception.

During a disturbance in Seoul, which occurred about a month after Dr. Allen's arrival, a number of persons of distinction were wounded. Under Dr. Allen's care, many of them recovered. The life of Min Yong Ik, a nephew of the King, was thus saved, and the prestige gained for western medical science and for the whole work of missions was very great. Dr. Allen's influence was unbounded. The King at once received him into his confidence as his court physician. He also fitted up a government hospital at large expense and placed it under his care.

Dr. J. W. Herron and wife, and Rev. H. G. Underwood were sent out by the Board some months later, and about the same time the American Methodist Church established a mission at Seoul. The Korean government also established a college, and employed three American instructors, Messrs. Hulbert, Gilmore and Bunker.

Literary Work

Great caution was necessary to avoid arousing the hostility of the people, and for several years the work was chiefly medical and literary. The language is extremely difficult, and to acquire it sufficiently to translate the Scriptures and prepare the necessary school-books demanded great labor and patience. The entire New Testament had been earlier translated into a north Korean dialect by Rev. Dr. Ross, and his version has formed the basis of several reprints and revisions of different portions. A committee representing the different

missions, with Rev. Dr. Underwood as chairman, is now at work on a translation designed to be the best attainable. The Gospels and Acts have already been printed.

The Korean Religious Tract Society was formed in 1890 by the efforts of the late Dr. Herron. It prints yearly many thousand pages of religious and educational works, including among others an Annual Calendar, the Bible Catechism, "Peep of Day," "Guide to Heaven," and the "Pilgrim's Progress," recently translated by Mr. and Mrs. J. S. Gale. Mr. Gale has also prepared a Korean-English dictionary.

Other missionary societies have established work from time to time. In 1897 about 80 workers of different names from Great Britain and America were reported. The Presbyterian missionaries, including those of our own Church, and of the Southern and Australian Presbyterians, have formed a council for co-operative work, looking to the establishment of one Presbyterian Church in Korea.

Seoul

Seoul, the capital, is on the Han River, twenty-five miles overland from the seaport Chemulpo. It is a city of 300,000 inhabitants, beautifully situated among the mountains Here is the chief seat of missionary labor, and the centre of the nation's life, so that evangelistic work among its transient population reaches every hamlet in the land. The station includes a number of towns and villages within a radius of 40 miles, which are reached by itinerating tours. There are three churches in the city, having an aggregate membership of about 300, while in connection with these are five street chapels, three dispensaries and four book stores.

Evangelistic work has been particularly fruitful of good, and in the surrounding country are a number of small churches with many catechumens.

One of these country churches in Whang Hai Province has a membership of over 70, employs a permanent evangelist, has a church building erected entirely with native funds, pays all its running expenses and maintains a Christian school.

The Boys' School, under Mr. Miller, has 55 pupils, of whom ten are communicants. All instruction is given in the vernacular and the school is intended primarily for the children of Christians. In 1896 Mr. and Mrs. Baird were transferred to Seoul, with a view to the development of the Academic Department and a normal school.

A girls' school was begun in the foreign settlement by

the first missionaries, but was not well attended. During the war so many houses were vacated that it became possible to obtain a desirable property in the native city at a very low price. This was fitted up for the purpose, and the school removed to it in 1895. It has since greatly increased. The school is in charge of Miss Doty, and an admirable Korean teacher. In connection with this school is a Korean church, and a house where Mr. and Mrs. Gifford reside. Mrs. Gifford does extensive work among the women of the city and surrounding country. Training classes of native helpers are held each winter, and form one of the most hopeful lines of work.

Medical Work

The Government Hospital was successively superintended by Drs. Allen, Vinton and Avison. In 1894 the jealousy and corruption of the native officials became so intolerable that Dr. Avison was forced to resign his position for a time. The Japanese occupation enabled the King to carry out desirable reforms, and to recall Dr. Avison, who was given absolute direction, and full liberty for Christian teaching.

Mrs. Underwood, M.D., has had exceptional opportunities for visiting, in virtue of her appointment as physician to the ladies of the Court. She was in constant attendance upon the unfortunate Queen, who was murdered in one of the revolutionary outbreaks that followed the war.

In the summer of 1895, a terrible epidemic of cholera devastated Korea, and was especially severe in Seoul. Two special hospitals were at once opened, and nearly all the members of the Presbyterian, Baptist and Methodist missions, assisted by many Korean Christians, spent the summer in caring for the victims. By God's mercy, none of the foreign community, and very few of the native Christians were stricken. The King showed his gratitude by sending a gift of $300 to the hospital, and a testimonial of thanks was received from the Minister of Foreign Affairs.

Fusan

Fusan, on the southeast coast, was occupied in 1891, by Rev. W. M. Baird and Mrs. Baird. It is the chief port for the trade with Japan, and is largely inhabited by Japanese. It is the point of departure for all the southern region, the most populous part of the country. Most of the local preaching here, as in all Korean stations is done in the "sarang," or guest-room, which is both chapel and reception room, and is open all day for any who wish to come. There is a dispensary

and a small hospital. Tours are made in all directions whenever possible, and many hopeful inquirers are encountered.

The capital of the province, Tagoo, has been successfully entered and property secured with a view to making this the centre of work for the province.

Gensan

Gensan, one of the treaty ports, on the north-eastern coast, is the gateway for all the country east of the mountains. It was first occupied by Mr. and Mrs. J. S. Gale in 1892. The usual preparatory work has been done, in laying the foundations for church and schools. Many have professed to receive Christ, and testify by their faithful lives to the reality of His grace. The evangelistic work, especially among the women, is full of encouragement. During one year, nine hundred women came to Mrs. Gale for religious conversation. In the very height of the war excitement, while the Japanese troops were landing opposite the house, several of these women came to inquire about the Way of Life, and to beg for baptism.

Pyeng Yang

Pyeng Yang, the fourth strategic point occupied, lies in the northwest, and gives access to all the region up to the borders of Manchuria. For several years the Rev. S. A. Moffett and others had visited the province at intervals and baptized a number of scattered believers, but were not permitted to reside there In 1893 they succeeded in buying a house, but when they attempted to occupy it, the authorities drove them out, and threw some of the native Christians into prison. Although tortured and threatened with death unless they renounced Christ, they stood firm, witnessing most impressively to the power of the gospel. Through the intervention of the American and British Ministers, the prisoners were released, and indemnity secured. Then came the war, and Pyeng Yang was the scene of a great battle. Immediately afterward Mr. Moffett and Mr. Lee, accompanied by Dr. Hall of the Methodist Mission, revisited the place, and were warmly welcomed by all classes, who had learned to trust the missionaries as their friends. Since then the work has developed beyond all expectation. The church in the city has (1897) over 100 communicants and 195 catechumens. There are twenty-two sub-stations, and twelve or more chapels, built almost entirely by the Koreans. The total number of communicants connected with the station is about 270, with

over 500 catechumens. The appeals for more missionaries are almost despairingly earnest.

Mrs. Isabella Bird Bishop writes to the Board of Foreign Missions:

The Pyeng Yang work which I saw last winter and which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. It shows that the Spirit of God still moves on the earth and that the old truths of sin and judgment to come, of the divine justice and love, of the atonement, and of the necessity for holiness, have the same power as in the Apostolic days to transform the lives of men. What I saw and heard has greatly strengthened my own faith.

Now a door is opened wide in Korea, how wide only those can know who are on the spot. *Very many* are prepared to renounce devil worship and to worship the true God if only they are taught how, and large numbers more who have heard and received the gospel are earnestly craving to be instructed in its rules of holy living.

I dread indescribably that unless many men and women experienced in winning souls are sent speedily, the door which the Church declines to enter will close again

STATISTICS 1897.

Missionaries (five of them physicians)	33
Korean helpers	30
Churches	10
Communicants	530
Pupils in schools	230
Pupils in Sunday-schools	545

STATIONS 1897.

SEOUL, the capital, near the western coast, on the Han River and twenty-five miles overland from the commercial port, Chemulpo; Mission begun in 1884; laborers—Rev. H. G. Underwood, D.D., and Mrs. Underwood, Rev. D. L. Gifford and Mrs Gifford, Rev. S. F. Moore and Mrs. Moore, Rev. F. S. Miller and Mrs. Miller, C. C. Vinton, M.D., and Mrs. Vinton, O. R. Avison, M.D., and Mrs. Avison, Rev. W. M. Baird and Mrs. Baird, Misses S. A. Doty, C. C. Wambold, Ellen Strong and Georgiana Whiting, M.D.; 2 licentiates; 1 teacher; 2 Bible-women.

FUSAN, on the southeast coast; occupied as a mission station 1891; laborers—Rev. J. E. Adams and Mrs. Adams, Charles H. Irvin, M.D., and Mrs. Irvin, and Miss M. L. Chase; 1 licentiate and 2 native helpers.

GENSAN, on the northeastern coast; occupied as a mission station 1892; laborers—Mr. J. S. Gale and Mrs. Gale, Rev. W. L. Swallen and Mrs. Swallen; 1 licentiate, 1 Bible-woman, and 1 native teacher.

PYENG YANG, occupied 1893; laborers—Rev. S. A. Moffett, Rev. Graham Lee and Mrs. Lee, J. Hunter Wells, M.D., and Mrs. Wells, and Rev. Norman C. Whittemore; 3 native teachers and 1 Bible-woman.

Missionaries In Korea.

* Died. Figures, Term of Service in the Field.

Adams, Rev. J. E., 1896
Adams, Mrs., 1896
Allen, H. N., M.D., 1884–1890
Allen, Mrs., 1884–1890
Arbuckle, Miss V. C., 1892–1896
Avison, O. R., M.D., 1894
Avison, Mrs., 1894
Baird, Rev. W. M., 1891
Baird, Mrs. 1891
*Brown, H. M., M.D., 1891–1895
Brown, Mrs., 1891–1895
Bunker, Mrs. Annie Ellers, M.D., 1886-1888
Chase, Miss M. L., 1896
Doty, Miss S. A., 1889
Gale, Mr. J. S., 1888
Gale, Mrs. (Mrs. J. Herron) 1885
Gifford, Rev. D. L., 1888
Gifford, Mrs. (Miss Hayden), 1888
*Herron, John, M.D., 1885–1890
Irvin, C. H., M.D., 1894
Irvin, Mrs., 1894
*Jacobson, Miss A. P., 1895–1897
Lee, Rev. Graham, 1892
Lee, Mrs., 1893
Miller, Rev. F. S., 1892
Miller, Mrs., 1892
Moffett, Rev. S. A., 1889
Moore, Rev. S. F., 1892
Moore, Mrs., 1892
Strong, Miss Ellen, 1892
Swallen, Rev. W. L., 1892
Swallen, Mrs., 1892
Underwood, Rev. H. G. 1885
Underwood, Mrs. (Dr. Lilian S. Horton '87) 1888
Vinton, C. C., M.D., 1891
Vinton, Mrs., 1891
Wambold, Miss C. C., 1896
Wells, J. H., M.D., 1896
Wells, Mrs., 1896
Whiting, Miss G. E., M.D., 1895
Whittemore, Rev. N. C. 1896

Books of Reference.

A Forbidden Land. E. Oppert. $5.00.
Chosön. Percival Lowell. $3 00.
Korea From its Capital. Rev. G. W. Gilmore. $1.25.
Korea, the Hermit Nation. W. E. Griffis. $3.50.
Korea Without and Within W. E. Griffis. $1.15.
Life in Korea. W. R. Carles. 12*s.* 6*d.*
The Korean Repository. Published in Seoul.

Mexico

Guaymas
SONORA
Alamos
Chihuahua
CHIHUAHUA
Jiminez
MEXICAN
Topolobampo
Sinaloa
SINALOA
DURANGO
Lerdo
Torreon
CENTRAL
Parras
Altata
Culiacan
Durango
Mazatlan
LOWER CALIFORNIA
GULF OF CALIFORNIA
Tepic
San Blas
TERRITORIO DE TEPIC
Zacatecas
Guadalupe
Tlaltenango
AGUAS CALIENTES
Aguas Calientes
Guadalajara
Leon
Silao
Salinas
Fresnillo
Cos
S. Miguel
Montemorelos
Sabinas
Allende
Felipe
COAHUILA
Venadito
S. Pedro
Patos
Saltillo
Monterey
Mier
Nuevo Laredo
Corpus Christi
Rio Grande
Brownsville
Pt. Isabel
Matamoros
NUEVO LEON
TAMAULIPAS
Victoria
San Luis Potosi
Rayon
S. Maria
Tampico
Tuxpan
El Barrio
Jacala
Zimapan
HIDALGO
Pachuca
Misantla
Tlacolulan
Jalapa
Vera Cruz
Anton-Lizardo
Orizaba
Puebla
Tehuacan
Minatitlan
Comalcalco
Cardenas
Frontera
El Carmen
Progreso
Merida
Izamal
Maxcanu
Acanceh
Campeche
BAY OF CAMPECHE
YUCATAN
CAMPECHE
TABASCO
San Juan Bautista
Jalapa
CHIAPAS
San Cristobal
GUATEMALA
Guatemala
Quetzaltenango
Tehuantepec
Bay of Tehuantepec
ISTHMUS OF TEHUANTEPEC
Suchil
Cuicatlan
Oaxaca
OAXACA
Xochipala
Tixtla
Chilpancingo
Tlalcozotitlan
Tuxpam
Izucar
Atlixco
Amecameca
Ozumba
Cuautla
Morelos
Tlalmanalco
Texcoco
Tacubaya
Toluca
Tenango
Ixtlahuaca
Acambaro
Celaya
Salamanca
Irapuato
Guanajuato
Silao
Leon
Aguascalientes
Zacatecas
Fresnillo
Salinas
Lerdo
Torreon
Parras
Monterey
Saltillo
Victoria
Tampico
Rayon
Tuxpan
Misantla
Jalapa
Vera Cruz
Orizaba
Puebla
Tehuacan
Oaxaca
Cuicatlan
Suchil
Minatitlan
Tehuantepec
Chilpancingo
Tixtla
Xochipala
Tlalcozotitlan
Tuxpam
Izucar
Atlixco
Cuautla
Amecameca
Ozumba

MEXICO.

The Country

Mexico and Peru dispute the first place of romantic interest in the early history of the New World. They were the centres and representatives on the northern and southern continents of the highest native development in civilization and power. The land and its native inhabitants are still essentially what they were at the time of the Conquest; yet the student, conversant with history, cannot but lament the cruel deception practised upon the worshippers of the fair god Quetzalcoatl when they took the pale-faced Spaniard for the promised saviour, and let a Catholic Inquisition replace their ancient rites. What have three centuries of Spanish rule and Romanism done for Mexico? There are millions of men and women in Mexico, of Indian blood, for whose present degradation and ignorance the Catholic Church is mainly responsible.

Mexico is at our very doors. We are in daily intercourse with our southern neighbor. The country is no longer isolated and unknown. The completion of the great trunk lines of railroad which cross the border at El Paso, Eagle Pass and Laredo, together with the improved steamship transit between New York and the ports of Tampico and Vera Cruz, has already made of this sunny southland a popular winter resort for American tourists. A host of writers keep constantly before our minds the community of interests, social and political, which unite to us, for weal or woe, the destinies of our sister republic.

The changes wrought in Mexico during the last two decades are little short of marvelous. The railway, telegraph, telephone and other modern appliances are now almost as well known as north of the Rio Grande. Mexico is fast rising to her rightful position among the nations of the New World. This time of progress and transition is the supreme opportunity in which to introduce evangelical Christianity. Upon the Christian people of the United States, more than upon any others, rests this privilege and duty. Much has been done; much remains to do.

Mexico's pyramidal base, some 1800 miles in length, forms the southern boundary of Texas, New Mexico, Arizona, and California. Its extreme length is 2000 miles; and its greatest breadth, 1100. Its area is 76,000 square miles, which would contain France four times, New England eleven times, or New York, sixteen times. It is as wonderful in its variety of configuration and climate as in its resources and products. Altitude, rather than latitude, determines temperature, as the whole country lies within or near the tropics. The lowlands along the coast, and in some parts of the interior, form the *tierra caliente*, which is hot the year around. The higher mountain slopes and uplands constitute the *tierra fria*, or cold country; while the great central plateaus, from four to eight thousand feet above sea level, form the temperate zone or *tierra templada* where, except for a few weeks in winter, the climate is mild and spring-like. Instead of summer and winter, we can say with more propriety, that the year is divided into a wet and dry season, in the latter of which rain rarely falls. The land is traversed by lofty mountain ranges which overlook wide valleys capable of great productiveness wherever sufficiently watered by the natural rainfall or by an adequate system of irrigation.

A day's journey from the hot lands to the mountains includes a range of temperature and products comprehended by the latitude between Cuba and Vermont. The flora is magnificent and immensely varied. Mexico is also an agricultural cosmos.

Coffee is a chief export; large sums of foreign capital are invested in its production. The manufacture of sugar is also a leading industry. Cotton can be grown. Havana is glad to put its brands upon Mexican tobacco. Rice, indigo, cacao, vanilla and other tropical products flourish in the lowlands, while within a hundred miles the uplands produce bounteous harvests of corn and wheat. The fruits and vegetables of temperate and tropical climes abound. All the animals of these zones are also found in Mexico. Extensive tracts of land are adapted to grazing. The western coast has pearl fisheries. Vast hennequin plantations constitute the chief wealth of the hot plains of Yucatan. Precious woods abound in the tropical forests.

Mexico is famous for its supply of the precious metals. Gold is found in considerable abundance, and silver, the present coinage of the country, in enormous quantities.

Several large smelters have been erected for the reduction of the ore. Iron and other metals are abundant. There are local deposits of coal, and quarries of fine stone. Improved machinery and implements of agriculture are being slowly but surely introduced. A great future awaits the country when forge and mill and modern appliances of every kind shall have superseded petty industries and hand labor.

While by no means the foremost argument for the Church to act, and that at once, the great resources and vast potential wealth of Mexico are a powerful incentive to energetic effort on our part. With a coast line of six thousand miles, Mexico has few rivers navigable for any distance into the interior, and but few good harbors. The railroads will be her great lines of traffic; and these connect most naturally with those of the United States. We should be her first and chief market. Already the sagacity of our capital is peering thither. Large sums are being invested in railways which quicken production and give it ample outlet. If engineering can level mountains and span chasms that seemed a fixed barrier, chiseling all impediments to the level of its purpose, shall the pioneers of the gospel, with all its guaranties of civilization, purity and personal dignity before God, be less ardent, resolute and successful?

The People

Mexico glories in the history of her native races. The story of her ancient heroes rivals the epics of Homer and of Virgil. Centuries before the discovery of America by Columbus or the hardy Norsemen, this continent was inhabited by tribes of men more or less civilized who founded veritable empires covering a wide extent of territory. Mexico was the theatre for the rise and fall of some of the most interesting of these kingdoms.

Centuries before the opening of the Christian era, Asia and Africa, Egypt, Phœnicia and the Far East, had some connection with the civilization that grew up in America. Ancient documents, which many believe could have shed light on this problem, were ruthlessly destroyed by Bishop Zumarraga and his equally superstitious *confrères*, because the signs and pictures on the "abominable scrolls and manuscripts" made by the Mexicans, were regarded as the "embodiment of Satanic art and witchery."

When Mexico first became known to Europe the Aztecs were dominant upon the central tableland. Beyond their

borders were other tribes and nations of equal renown. The remains of Maya civilization are among the most remarkable in Mexico. The Toltecs were famous builders. Ruins of vast extent still attest the greatness and magnificence of these ancient races. The curious traveller climbs the pyramids of Cholula and Teotihuacan, or wanders awestruck amid the ruins of cities such as Uxmal, Chichen, Itza and Mitla. The Aztecs, like the Normans in England, and the Tartar dynasty in China, adopted many elements in the civilization they overran. Their capital, Mexico-Tenochtitlan, the American Venice, was erected amid the waters of the lake, on the spot where an eagle perched upon a nopal and holding a serpent in its beak, was first descried. This symbol, still stamped upon the Mexican banner, is significant of her whole history. The eagle shall yet destroy the serpent of evil. We have not space to tell the story of Aztec conquest which culminated in an empire that extended from Zacatecas on the north as far as the Gulf and the heart of modern Central America. In the study of ancient Mexican civilization we are reminded now of Egypt, now of France; it is marked by striking contrasts. There was a fair military organization, a chieftainship superior to the mere tribal type found further north, a code of laws and a gradation of courts, a noble architecture and a skill in many arts of daily life that bespeaks a development probably equal to that of some parts of civilized Asia. Their picture-writing and achievements in poetry and prose, together with their numerical system and astronomical calculations, as also their love of flowers, contrast strangely with the draconian sentences visited upon slight offences, and the bloody rites and cannibalistic orgies which stained their religious celebrations. The huge, hideous images that crowd the National Museum in Mexico City tell plainly enough the story of their idolatry. The carefully carved Calendar Stone with its story of scientific attainment is in striking contrast with the huge red block of porphyry which once crowned the Teocalli of Mexico, in front of the shrine of the cruel war-god Huitzilopotchli. The human victim, bedecked with flowers, was stretched upon the stone of sacrifice. The obsidian knife was plunged into his breast. The still palpitating heart was dragged forth, held up to the gaze of the multitude, and then deposited in presence of the hideous idol. The body was hurled down the side of the pyramid to be eaten in some religious orgy.

The ancient Mexicans seem to have believed in one supreme God but they surrounded him by a host of deified human impulses and passions. Temples were numerous and the priestly hierarchy many and powerful. Not a few of the idolatrous superstitions of that far-off day still lurk among the so-called Christian beliefs and practices of Mexico. Roman Catholicism, after more than three and a half centuries, has failed to eradicate them. It now devolves on evangelical Christianity to undertake the task. Of a population of twelve millions, perhaps ten millions are of pure or mixed Indian descent. The strength and hope of the nation is in its native races. Some of Mexico's greatest men have risen from the ranks of the Indians. The chief lady of honor to the Empress Carlotta was a lineal descendant of Moctezuma. One of the principal monuments on the Paseo de la Reforma, Mexico City, commemorates the undaunted heroism of the last Aztec emperor, Cuautemoc, who when tortured by Cortez refused to reveal the hiding place of the imperial treasure. The great reform president, Don Benito Juarez, is known as the "Little Indian." The native race has a strength and stability of character which sanctified by the Spirit of Christ may yet add no insignificant element to the progress of the gospel and the welfare of mankind in the New World.

Conquest and Conversion to Romanism

The history of Mexico from the time of the Conquest is a tragic drama. Spain and the Vatican were leagued together for the conquest and conversion of the New World. The Pope granted to Spain unlimited authority over the bodies and souls, the property and services of the conquered nations over whom she should unfurl her banner in the western hemisphere.

The Conquest of Mexico by Cortez and his few hundred followers compels our admiration. True, they were greatly aided by the brave Tlascalans and the disaffection of subject tribes; but even thus it was a mighty achievement to penetrate to the heart of a kingdom such as Moctezuma's, to enter the capital city and imprison the monarch in his palace. A handful of adventurers sink their own ships to destroy all hope of retreat, and march to the subjugation of a nation of several million inhabitants. There is, however, a dark side to the picture. The heroes of this enterprise were animated by the "cursed lust for gold." Their supreme object was to enrich themselves. This ignoble

ambition marred the whole course of Spanish rule in the New World. The gold and silver derived from Mexico alone reached in three centuries the enormous sum of £2,040,000,000; or an annual revenue for the crown of $34,000,000. No industry or commerce was allowed that might conflict with the supposed interests of the mother country. When Hidalgo attempted to introduce among his parishioners the culture of the vine and the manufacture of silk, the agents of the viceroy cut down the mulberry trees and uprooted the vines. Small wonder that such a policy alienated and embittered the Mexican people. The late Hon. Ignacio Ramirez, a pure Indian, noted for his eloquence and erudition, wrote in his terrible arraignment of Spanish misrule: "The nobles saw in the middle classes burden bearers and in the Indian but an animal. It mattered not in Spain whether the Indians were rational beings or mere brutes, freemen or slaves, or whether they were preserved or annihilated." He adds that the clergy became the Shylocks of Mexico; they governed the country through the lay viceroys; "the Jesuits were their secret police, the Inquisition a living tomb." "They raised cathedrals of mocking splendor and built great convents and churchly retreats, while the viceroys built jails, mints and tax offices. In a word Spain lost her colonies because she cherished therein only the tax collectors, priests and miners."

The so-called conversion of the people to Christianity was effected in a way equally regardless of their rights as free, rational beings. Islam itself never did better work at the point of the sword. The story of Cortez' first efforts at the conversion of the Indians is a fair sample of the policy pursued. The conqueror was invited to Cempoala as a guest of the cacique. He surrounded the heathen temple with a cordon of soldiers. The natives were threatened with death if they interfered. The idols were hurled from their niches, broken in pieces and burned. The walls of the pagan shrine were whitened, an altar was erected and the image of Mary was placed above it, and introduced to the people as the Mother of God. This style of conversion made it possible for a single priest to baptize in one day five thousand "converts." In the course of a few years more than four millions experienced this baptismal regeneration. Practically no instruction was given in Christian doctrine; old superstitions remained in full force. Humboldt saw the Indians "perform savage dances around the altar, while a

monk of St. Francis elevated the host." Similar scenes have been witnessed in recent years at the shrine of Guadalupe. The Abbe Domenech, a trusted agent of Napoleon III, in Mexico, wrote in 1867, of a similar dance in a village chapel which reminded him of that of the redskins. The priest defended the proceeding on the ground that "the old customs (of heathenism) are respectable; it is well to preserve them, only taking care that they do not degenerate into orgies." This Roman Catholic writer also adds that "it would require volumes to relate the Indian superstitions of an idolatrous character which exist to this day. For want of serious instruction you find in the Catholicism of the Indians numerous remains of the old Aztec paganism." The facts justify Dr. Abbott's charge that "Christianity, instead of fulfilling its mission of enlightening, converting and sanctifying the natives, was itself converted. Paganism was *baptized*, Christianity was *paganized*." Here and there a faithful priest, like Las Casas, protested in vain against the futility and unworthiness of such methods. One of the best examples of the success attained by this style of procedure is the devotion with which the Indians worship at the shrine of Guadalupe, whose temple occupies the spot once sacred to Tonantzin, a heathen mother of the gods.

Cortez conquered Mexico 1519-1521. Later discoverers completed his work until the dominion of New Spain extended from Panama on the south to the northern limit of old California. The government was carried on for three hundred years under viceroys, sixty-four in number. Queen Isabella had requested in her will that the Indians to be conquered in the New World be "instructed in Catholic doctrine" and be "justly and well treated." The viceroys disregarded this humane request. The Roman Church, making merchandise of her seven sacraments and the power of the keys in most shameless fashion, secured through her system of forced gifts and mortgages virtual possession of a third of the landed estate of Mexico. By judicious loans and bribery, her ready money was skilfully employed to hold the wealthier, more enlightened class in check, and to overawe or overturn any government that showed too strong a leaning toward liberty.

For the subjugation of the native population, which formed the productive, laboring class, the *hacienda* system was most effective. Immense tracts of land, together with titles of nobility, were conferred upon Spaniards. The

resident Indians went with the soil. Millions were thus reduced to peonage, another name for slavery. A large fortified structure, the *hacienda*, was erected in the centre of the estate and around it were grouped the huts of the laborers. The wages were fixed by the *hacendado* or his agent, at about thirty cents a day. Sundays and religious holidays left only about two hundred working days in a year. This made the annual wage about sixty dollars, out of which the peon had to "clothe and feed his family, meet a small tax, probably for doctor and medicines, and pay besides the exorbitant exactions of a mercenary priesthood." All purchases had to be made at stores kept by the hacendado. Generally a church was erected and placed under the care of a Spanish priest. In other cases the periodical visits of a neighboring priest were relied upon. "The poorest of the poor were obliged to pay for baptism, confirmation, the eucharist, penance, matrimony, or extreme unction a sum equivalent to from ten to fifteen dollars of our money." This was paid by the owner and charged against the peon. If the laborer got in debt more than twenty dollars the law forbade him to leave the estate without a written permit. The peon thus became a slave and was at times even branded with his master's initials. Ignorant, oppressed, degraded, the Indian of Mexico was accounted among the most helpless and hopeless of the human race. Even to-day but a small percentage can read and write. The Bible, though widely scattered by evangelical agencies, is still for the masses a sealed and unknown book. Until the era of modern missions (and even yet, though to a less extent), the priests, the religious instructors of the people, were a dissolute, carousing, gambling set of men. The convents were nests of licentious idlers—their god their belly. Under the extortionate demands of the priests marriage had been largely superseded by concubinage. The name of Jesus became a synonym for Jesuitry; the gospel had become gall. The moral reaction against this awful perversion of Christianity was bound to come; when it began men flew to the opposite extreme. The intelligent few who guided the destinies of the new republic, with some notable exceptions, took refuge in indifference or infidelity—at times in practical atheism. This page in Mexico's history is a terrible testimony to the nature of Rome's handiwork when allowed to labor unmolested.

Independence

Three centuries of Roman Catholic foreign rule destroyed the ancient civilization of Mexico, with many of its memorials; oppressed, debased and impoverished the people; left the country without adequate means of communication, the people untrained in the arts, dead to enterprise, ignorant of their own vast resources. The history of their awakening from the lethargy of generations, their heroic struggle, their wonderful success, their present prosperity, forms one of the most inspiring dramas in human achievement. We are led to exclaim, "What hath God wrought!"

When Napoleon broke the sceptre of Castile in 1808, Mexico began to breathe. The first blow for independence was struck by a priest, an old man sixty years of age, Don Miguel Hidalgo y Costilla. He is called the Washington of Mexico. "His heart was kind and sympathetic, his manner soft and winning; his voice sonorous and vibrating; his deportment natural and attractive. The clear, brilliant black eyes betrayed the activity of the mind, and through them shone the light from the burning fires within." On Saturday night, September 15, 1810, at the town of Dolores, in the State of Guanajuato, Hidalgo gathered a little company about him and raised the *Grito*, or cry for independence. At day-dawn Sunday morning, the parish church bell, which now hangs in front of the National Palace, Mexico City, was rung for the first time in behalf of liberty. Hidalgo's followers increased rapidly as he marched southward, until from the summit of Las Cruces he looked down upon Mexico City, with not exactly an army, but a horde of one hundred thousand men, women and children. They were poorly armed and undisciplined. The capital was strongly fortified and garrisoned by the best troops of New Spain. Hidalgo turned back, was pursued, betrayed and finally shot on the 31st of July, 1811. The cause did not die with him. Other leaders rose to carry on the struggle. Morelos, also a priest, made himself famous by his masterly campaigns. In 1815 he too was executed, but not until a national Congress had gathered in Chilpancingo and made a formal declaration of independence. Guerilla warfare kept patriotism alive until in 1821 a liberator was found in Iturbide. Unfortunately he was more animated by personal ambition than by patriotism. He had himself proclaimed emperor, but was banished and finally shot. It is not our purpose to follow the confusing details of the

struggle, nor the wars with Texas and the United States which deprived Mexico of the northern portion of her territory. The iniquity of this latter war and of the hidden purpose which animated it have been often dwelt upon. God, however, overruled it all for good. The whole vast region ceded to the United States has been thrown open to liberty, enlightenment and evangelical Christianity.

After the American war Santa Anna again came into power, and proclaimed himself permanent dictator. A ready tool in the hands of the clerical party, he recalled the Jesuits and began negotiations in Europe for the establishment of a monarchy in Mexico His expulsion from power inaugurated a new epoch. The Mexican struggle for independence was immeasurably harder than our own. The masses were debased by poverty and ignorance, without schools or literature, and above all, without the Bible The landed aristocracy and the Church were in league against the reformers. The liberal leaders often had no suitable arms nor ammunition till they were won on the field of battle. As if all this were not enough, Pope Pius IX. and Napoleon III. entered into a compact or conspiracy which contemplated not merely the humiliation of Mexico under a foreign sovereign, but also the final entire subjugation of the whole American continent under the papal See. The Monroe doctrine was to be reduced to a dead letter, the influence of Protestant America was to be nullified and Romanism was to reign supreme in the western Hemisphere. Against such odds the liberals of Mexico had to contend. They were not free of course from personal ambition and a desire to enrich themselves with the spoils taken from the clergy; but after all due allowance has been made, the grandeur of their triumph is worthy of highest praise.

In the last act in the drama of Mexico's struggle for liberty the principal hero is Don Benito Juarez. He is the Mexican Lincoln; the typical representative of the best element in the native race. Not a drop of Spanish blood flowed in his veins He was born in 1806 in an Indian village near Oaxaca. Till the age of twelve years he was unable to speak the Spanish language. He began life in Oaxaca as errand boy in a lawyer's office. He rose to a high position at the bar, became governor of Oaxaca, a deputy to the National Congress of 1846, a member of the Mexican cabinet, President of the republic, "the saviour of the honor of his country." Exiled by Santa Anna, he

supported himself for two years in New Orleans "twisting cigars." In connection with Alvarez, and later with Comonfort, Juarez took an important part in the preparation of the Constitution of 1857, and in 1859, when himself President, first issued his celebrated Laws of Reform.

It was then that the danger from abroad began to darken the Mexican horizon. About eighty-two million dollars of the national debt was held abroad, mainly in England and Spain, and less than three millions by French capitalists. Napoleon III., with the co-operation of England and Spain, undertook to enforce these claims and sent an escort of seven thousand soldiers to "protect" his agents. Later, after England and Spain had withdrawn, the French marched on the capital and Juarez was driven to El Paso. The crown of Mexico was offered to the Archduke Maximilian of Austria and accepted. The Pope assured him of an enthusiastic greeting from the Mexican people. Motley wrote: "We have nothing green here (in Austria) but the Archduke Maximilian, who firmly believes that he is going forth to Mexico to establish an American empire and that it is his divine commission to destroy the dragon of democracy and re-establish the true Church. Poor young man!" For a few troublous years, 1864–1867, Maximilian did exercise a precarious authority in Mexico, backed by foreign bayonets. When our own Civil War ended, Mr. Seward intimated to Napoleon that the French troops must be withdrawn from Mexico, and Maximilian, left alone, was defeated, taken prisoner and shot, in 1867, in spite of the appeals in his behalf from Austria, France, England and the United States. Juarez expressed the popular opinion when he said: "Allow him to go now and there is no knowing what the pope and some European power might contrive in the future. No; the lesson has been a dear one for us and we must now teach a corresponding one to Pius IX., Napoleon, and all the world."

After ten years of hard struggle, during which he had carried the republic in his head and heart, Juarez again came into the full possession of power, and labored to restore to order his distracted country. He re-enforced the Constitution of 1857 and the Laws of Reform; and Mexico, triumphant over her foes from without and from within, entered at last upon her modern career of progress and prosperity. The Constitution secured the abolition of slavery and the freedom of religion and the Press; the subordination of

the army to the civil power; the abolition of military and ecclesiastical *fueros* or special tribunals; the negotiation of commercial treaties; the opening of the country to immigration and foreign enterprise; and also the nationalization of all church property, variously estimated at from $200,000,000 to $300,000,000. The Laws of Reform enacted the absolute separation of Church and State, while guaranteeing the free exercise of religious services (these to be always public); political recognition of all church holidays except the Sabbath was abolished. Clerical vestments, religious processions and worship were forbidden on the streets. The Sisters of Charity were disbanded, monastic orders were forbidden and the Jesuits were expelled. Marriage was made a civil contract; and gifts to religious institutions were declared unlawful, except for exclusively religious purposes. No doubt some who advocated these measures were animated by a desire to enrich themselves at the expense of the clergy. There was, however, a grander principle involved. The liberals justified their course by the statement that most of the property held by the Church had been wrung from the people by deception and other unjust means; of this the proof is ample. A sufficient number of church buildings were set apart for Roman Catholic worship. The leases run for ninety-nine years but the State is the real owner. This was made strikingly manifest, when Governor Baz on one occasion rode into the Cathedral, Mexico City, at the head of his mounted police, arrested the bishop who was denouncing the Reform Laws, turned out the audience and locked the doors of the church. There is, however, at present no real persecution of the clergy. Minor violations of the law are constantly winked at, the clergy are again making ostentatious display of their wealth and renovating the churches in their possession. Romanism seems to be growing in popularity among the wealthy classes; but the strength of her political control is broken, and if the liberals are ordinarily vigilant the clergy will never again be all powerful in Mexico.

Since 1876, with the single exception of Gen. Gonzalez' term of four years, Gen. Porfirio Diaz has held the supreme magistracy. He has gathered about him many able men. The country has enjoyed peace and a stable government. The population is steadily increasing and now numbers over twelve millions. Mexico City has 325,000 inhabitants. Mexico is a republic comprising 27 states, 2 territories and

the Federal District. Her political system is chiefly borrowed from our own and is nearly its counterpart. The president is elected for four years; the senators for four, and the deputies for a term of two years. The chief justice, elected for six years, is *ex-officio* vice-president. Each state has its local constitution, with elective governor and legislature. The navy is insignificant, but the army is efficient and about the size of our own. Interstate duties have at last been abolished. In 1867 there were less than one hundred miles of railroad, now (1897) there are more than seven thousand. From Mexico City there are two trunk lines to the frontier and a third from Durango; two lines from the capital to Vera Cruz; Tampico is connected by rail with San Luis Potosi and Monterey. A line is in construction from Mexico City to Acapulco. Nearly all the state capitals can be reached by rail or fast steamers. There are over 25,000 miles of telegraph, many telephone lines and all the chief cities are lighted by electricity. The banking facilities have grown greatly, the revenue from all sources has notably and steadily increased. Mexico's credit is good at home and abroad. Immigrants and foreign capital are entering the country. Mines, coffee lands, and other industries are attracting attention. Primary education is compulsory, though the law is not always enforced, and outside of the larger cities the schools are often unsatisfactory. Several million dollars are spent annually out of the public revenue for education, methods and appliances are steadily improving and many of the higher grade schools are worthy of commendation.

Directly by her missions, and in countless indirect ways, evangelical Christianity has played an important part in this transformation of Mexico. Our work, however, has but just begun. We have much to contend against. On one side Romanism, on the other infidelity, oppose our advance. The priests denounce us as political agents who secretly work for annexation to the United States. There is, however, no reason why Protestantism should not establish a strong self-supporting evangelical church in Mexico The facts and statistics which follow can give but an inadequate idea of our influence upon the thought and life of the Republic. Not the least of our influences is that upon the Church of Rome, which has learned to blush for its misdeeds in Mexico and, as usual, to deny the record of history. Protestantism has not failed in Mexico.

Evangelical Missions.

The Bible

The war with Mexico opened the way for the introduction of the Bible. An edition of the Scriptures in Spanish had just been issued in the United States. Mr. Norris, an agent of the American Bible Society, accompanied our army and distributed many copies. The success of our arms increased the curiosity of many to see the Book to which American prosperity was so often attributed. Among these early seekers after truth were some priests. After the departure of the Americans, the Roman Catholic clergy collected and burned all the copies of the Bible they could find. Many, however, escaped destruction. Rev. Dr. Wm. Butler speaks of a visit which he made in 1874 to a cave in a deep gorge of the mountains near Mexico City where years before a little company of devout Mexicans had secretly gathered to read the Word of God. The old, well-worn Bibles of that day are already objects of peculiar veneration. In 1860 the American Bible Society opened work in Matamoros; in 1864 in Monterey; and in 1879 in Mexico City, with colporteurs in all parts of the Republic. B. and F. B. S., 1864–78. In the last eighteen years there have been put into circulation in various ways 515,559 copies of Bibles, Testaments and portions of the Scriptures. All over Mexico there are groups of Bible readers weary of Rome and eager for the gospel.

Pioneer Workers

The first formal mission work in behalf of Mexico was done by Miss Melinda Rankin. Her simple story "Twenty Years in Mexico" bears striking testimony to the providence of God in the choice of instruments for His work. This heroine, single-handed, made her first approaches in the border town of Brownsville, Texas. There she started a school which was maintained until the era of our Civil War. In 1864 Miss Rankin crossed to Matamoros. In 1865 she raised $1500 in the United States by personal appeal. This money was used to train and send out Mexican colporteurs under her personal direction. In 1866 she made Monterey the centre of her operations. As Miss Rankin was a Presbyterian her labors are sometimes looked upon as the beginning of our mission work in Mexico. About 1852, Dr. G. M. Prevost, who had first come to Mexico as surgeon in the American army, located in Zacatecas, where, in addition to his medical practice he began gospel work in and around the city.

This work was afterward taken up and carried on by our Presbyterian Board.

Miss Rankin's work is also intimately connected with the beginning of Baptist and Episcopal Missions. In the autumn of 1862 Rev. James Hickey began work at Monterey as an independent missionary; he opened services in March, 1863 and in January, 1864 organized what is claimed to be the first evangelical church in Mexico. T. M. Westrup, who was ordained as pastor, has continued in the Baptist mission work till the present day (1897), although it was not until 1870 that the American Baptist Home Missionary Society undertook his support. In 1864 Mr. Hickey was appointed agent of the A. B. S.

In 1869 the American and Foreign Christian Union sent to Mexico City Rev. H. C. Riley, pastor of a Spanish congregation in New York. He drew to his side Francisco Aguilas, a former Romish ecclesiastic, and a gifted Dominican friar, Manual Aguas. Many who were alienated from Rome but who preferred the Episcopal form of government and worship gathered about them and organized the "Church of Jesus" with Mr. Riley as bishop. This was the beginning of the Episcopal mission in Mexico.

Societies Now Working

About a dozen Boards, Societies and independent organizations at present have work in Mexico. The facts and figures here presented were collected by Rev. Dr. John W. Butler and read before the First (1888) and Second (1897) General Assembly of Christian Workers in Mexico. They were made as accurate as possible and will serve to give an idea of the extent and strength of Protestantism in Mexico, after about a generation of aggressive work.

(1) *Presbyterians.*—There are four denominations, namely, Presbyterians, North; Presbyterians, South; Associate Reformed Presbyterians, South; and Cumberland Presbyterians. They began work in the order in which they are named. Our Church is the strongest and most widely extended; the work is given in detail further on. The work of the Southern Presbyterians is in the states of Tamaulipas and Nuevo Leon, with girls' boarding-schools in Brownsville and Linares. The work of the Associate Reformed began in Tampico, ceded by our mission, and is located in three states, Vera Cruz, Tamaulipas and S. L. Potosi. The Cumberland Brethren have work in Aguas Calientes and

Guanajuato, in each of which they have a girls' boarding-school.

(2) *Baptist.*—The work is carried on by two societies, representing the Northern and Southern Baptists. Their work is widely extended. Mexico City, Guadalajara and Saltillo are their most important centres. They have excellent educational institutions in Saltillo.

(3) *Methodists.*—Two denominations, the M.E., North, and the Methodists, South. The work of the latter is most widely extended; their Theological Seminary is at S. L. Potosi; their girls' boarding-school is at Saltillo. Mexico City is also a centre. The Northern Methodists have a compact, well-organized work, own the finest property, especially in Mexico City and Puebla, where they have fine girls' boarding-schools, and in Puebla their seminary. In Guanajuato they have a fully equipped medical mission with hospital and dispensaries.

(4) *Congregationalists.*—Their chief centres are Guadalajara, Chihuahua and El Paso, Texas, where their training school for boys is located. Their girls' schools are at Guadalajara and Chihuahua.

(5) *Protestant Episcopal.*—In 1883 Bishop Riley resigned his episcopal office, although he still carries on independent work The work of the mission is at present directed by a counsellor or missionary appointed by the Episcopal Church in the United States. Mexico City is their centre, where they also have a school for girls.

(6) *Friends or Quakers.*—Their principal centres are Matamoros and Victoria in the state of Tamaulipas. They are noted for quiet efficiency, the excellence of their schools and the number of religious and educational works they have published.

(7) *Independents.*—This is the only English mission work in Mexico. The first worker was Mr. James Pascoe, who made Toluca his centre and issued many tracts and large letter wall texts which he scattered all over Mexico. The present representative is Mr. Harris, who has a press in Orizaba and works in the same way. He is supported by voluntary contributions sent from England.

(8) *Seventh Day Adventists.*—They have a sanitarium and medical mission in Guadalajara.

Union Societies

The work of the Bible Societies has already been referred to; there is also a Tract Society in Mexico City which receives annually a grant

of £100 from London Protestant services in English are held in Mexico City (three), Pachuca, S. L. Potosi, Guadalajara, Chihuahua, and Monterey. There is also a Union Sunday-school organization which meets every three years and a United Society of Christian Endeavor which holds annual conventions. Two General Assemblies of Christian Workers have been held and a notable gathering of missionaries in Toluca in 1895 when Mr. Moody was present. The last Assembly (1897) recommended the appointment of a committee to revise the modern Spanish version of the Bible on which Rev. H. B. Pratt has spent nearly forty years.

There are six mission presses which report having issued 109,000,000 pages of Christian literature. This figure probably does not represent one-half of the real amount. The total value of mission property is about a million dollars.

Martyrs Nearly all our missions have suffered persecution, often of a bloody nature. Not far from a hundred martyrs have fallen in these fiery trials. Their names form our honor roll and the memory of their courage and love for Christ are a constant incentive to greater activity.

Statistics The figures given in the following table may seem dry reading It is true they cannot adequately portray all that has been done and suffered for Mexico's evangelization; still a quickened imagination can see in every congregation a lighthouse of truth; in every tract and paper, a leaf from the tree of life; in every worker, a herald of salvation; and in every convert, a living witness to the power of redeeming grace. Thus viewed these figures are indeed eloquent and cause for devout thankfulness!

STATISTICAL TABLE OF MEXICAN MISSIONS 1897	Baptists (North)	Baptists (South)	Congregational A. B. C. F. M.	M. Epis. (North)	Method. (South)	Presbyterian (North)	Presbyterian (South)	Associate Reform'd Presby. (South)	Cumberland Presbyterian	Episcopal	Friends	English Independents	Totals
Mission begun	1862	1881	1872	1873	1872	1872	1874	1880	1887	1876	1871		
Centres	6	8	7	12	19	8	3	3	2	....	5	1	74
Churches and Congregations	25	29	53	128	75	148	60	14	3	....	24	1	550
States where work	6	7	4	9	10	12	2	3	2	3	3	1	24
Missionaries: Ordained	3	6	6	8	14	11	1	3	2	2	2	1	59
" Assistant (wives, etc.)	4	6	5	7	12	7	1	3	2	1	4	1	53
" Lady Teachers	3	3	6	7	12	4	6	4	3	....	4	....	52
" Total	10	15	17	22	38	22	8	10	7	3	10	2	164
Mexicans: Ordained	11	5	1	24	33	29	4	4	....	12	6	....	119
" Preachers not Ordained	....	4	6	41	9	47	5	2	1	....	1	....	116
" Teachers	10	2	11	14	12	30	6	3	4	....	5	....	107
" other Assistants	....	1	5	39	....	15	....	....	1	....	4	....	65
" Total	21	12	23	118	54	121	15	9	6	12	16	....	407
Total, all Workers	31	27	40	140	92	143	23	19	13	15	26	2	571
Communicants	682	1039	702	3868	2148	3795	678	254	74	1200	525	....	14,965
Theological Schools	....	1	1	4	....	1	1	1	....	....	....	....	9
Students in same	....	10	16	128	....	2	3	1	....	....	....	....	160
Girls' Boarding-Schools	....	1	2	2	6	2	2	....	3	1	2	....	21
Pupils in same	....	75	65	103	100	120	28	....	70	....	175	....	736
Day-Schools	3	....	10	53	9	20	4	4	3	....	4	1	111
Pupils in same	150	....	359	2795	360	800	335	89	60	....	85	....	6033
Total, all Pupils	150	85	440	4026	460	920	366	90	130	....	260	....	6929
Sunday-Schools	21	21	14	62	77	80	17	7	3	....	9	....	311
Officers and Teachers	25	63	26	154	172	160	33	23	12	....	28	....	696
Scholars	675	385	767	1987	1979	2234	460	191	150	....	290	....	9118
Total Membership	700	448	793	2141	2151	2394	493	214	162	....	318	....	9814
Publishing Houses	1	....	1	1	....	1	....	....	....	....	1	1	6
Periodicals Issued	2	....	1	3	....	4	....	....	1	....	1	1	13
Church Edifices, owned	4	14	8	35	....	31	5	6	1	....	5	....	109
Parsonages, owned	1	3	....	19	....	11	....	1	....	....	4	....	39
School Buildings, owned	....	2	3	23	....	2	....	1	....	....	5	....	36
Number of Martyrs	....	4	4	28	....	25	1	....	31	....	....	....	93
Value of Property	$109,000	$60,000	$42,600	$440,150	....	$150,000	$12,000	$34,000	$4,500	....	$33,000	....	$885,250

Bibles and portions of Scripture, 515,559; Pages reported of all Religious Literature, 109,000,000, since 1879.

The Presbyterian Mission.

In 1872 our General Assembly voted to open work in Mexico, and on September 23 of the same year the Rev. Messrs. Thomson, Phillips and Pitkin, with their wives, sailed from New York. They went direct to Mexico City where they found a large body of Mexican believers of anti-prelatical convictions who formed some nine independent congregations. Most of these early workers joined our own or some other mission, and many have long since gone to their reward. One, Rev. Arcadio Morales, is still with us and active as pastor and evangelist. The new missionaries soon organized the work, opened regular services and began the administration of the sacraments.

Mexico City has been the centre from which our work in southern Mexico has radiated; in the North the centres were Zacatecas, Monterey (later Saltillo), and San Luis Potosi.

Field Work.

Mexico City Population 325,000. We have here three organized congregations, five preaching halls, six day-schools, the Girls' Normal Boarding-School, 14 Christian Endeavor societies, twelve Sunday-schools, including one in the National prison, Belem; and the Press. In addition to three paid Mexican workers, there are many unpaid preachers. The mission owns the girls' school building and two churches, one of which, Divino Salvador, was donated by Mr. Hutchinson. The people pay part of the pastor's salary, the rent of three halls and all incidental expenses. Rev. Hubert W. Brown is the resident missionary.

Federal District Services are held in six towns in the valley of Mexico. Chapels are owned in San Andres, San Lorenzo and Tizapan. In this last there can still be seen the marks of bullets fired at the congregation when work was begun.

State of Mexico The congregations form two groups. Ozumba and four out-stations are on the line of the Interoceanic R. R. at the base of Popocatepetl. Chapels are owned in Ozumba and Tepecoculco. In the Toluca valley, on the line of the Mexican National R. R., we have work in Toluca, capital of the state, and three out-

stations. In Almoloya del Rio, where we now have a day-school, Don Nicanor Gomez was killed by a Romish mob when services were opened.

Guerrero

A mountainous state, off the general line of travel. The Mexican, Cuernavaca and Pacific R. R. is in process of construction to Chilpancingo and Acapulco. In 1875, on invitation, Mr. Hutchinson visited Acapulco and held services in an abandoned chapel. The congregation was attacked and many killed. Don Procopio Diaz was severely wounded in the head, and lost two fingers from one hand. The work has never been reopened. Work in other parts of state was continued by P. C. Diaz, Matilde Rodriguez and Simon Diaz. In 1884, Rev. J. M. Greene visited the state and in seven weeks established thirteen congregations, organized six churches and baptized 280 converts. Persecution has broken out from time to time and in 1887 Rev. Abraham Gomez was killed at Ahuacatitlan. In 1894 Rev. Wm. Wallace took up his residence in Chilpancingo where the mission owns property centrally located. Many of the congregations own chapels. The field is promising. Rev. George Johnson is at present in charge.

Zitacuaro.

Zitacuaro is called the "heroic" because of its brave stand for liberty. In 1877 Rev. Hesiquio Forcada entered the place. Six years previous four hundred Bibles and many tracts had been introduced by a bookseller. The way was thus prepared. Later Rev. Daniel Rodriguez made Zitacuaro his place of residence. In a short time, within a radius of thirty-five miles there were sixteen congregations with an enrollment of five hundred members. In 1889 Mr. Brown made a visit to Huetamo and points beyond. He found Bible readers everywhere. In 1893 Rev. and Mrs. Campbell took up their residence in Zitacuaro. They have since carried the gospel in long mission tours as far as the Pacific. In 1896 Rev. and Mrs. Vanderbilt were also stationed at Zitacuaro. There is but one paid Mexican worker in this extensive field. The mission owns property in Zitacuaro, Tuxpan and Jungapeo. The Michoacan and Pacific R. R. reached Zitacuaro in 1897.

Vera Cruz

The work was begun by Mr. Hutchinson and extended by Revs. Greene, Brown and Boyce. Jalapa, Misantla and Vera Cruz are the centres. Work is largely in the ranches.

Tabasco A Gulf State, isolated and hot. Work was begun in 1883 by Dr. Greene and grew rapidly. From 1893 to 1896 Rev. C. C. Millar made San Juan Bautista, the capital, his place of residence. Frontera, Paraiso and Comalcalco are other principal points.

Yucatan First visited by Rev. Mr. Phillips; the work was organized by Dr. J. M. Greene, and later directed by Mr. Millar. Merida, the capital, with 50,000 inhabitants, is the centre. Maxcanu is the only out-station; but one native worker.

San Luis Potosi Work was begun by Rev. H. C. Thomson from 1873, carried on by Rev. M. E. Beall and later by Rev. C. Scott Williams, who was also given charge of the Hidalgo field, a mountainous region where we have six congregations. This work was started by Messrs. Forcada and Salazar. There are numerous out-stations around San Luis Potosi; and the Huasteca region offers a wide field for new work. The mission owns a chapel in S. L. Potosi. The city, at the junction of the National R. R. and the Tampico branch of the Central R. R., is growing and prosperous.

Zacatecas This work was begun by Dr. G. M. Prevost, whose death in 1896 was deeply lamented by the whole mission. Zacatecas is an important mining centre, one of the three most picturesque cities in America. The mission owns the large church of San Augustin. The field has an extreme length of four hundred miles and reaches over into the states of Durango and Coahuila. There are some thirty congregations and preaching places, under the care of native workers. Rev. Luis Amaya deserves special mention for his pioneer work in this field and his executive ability as an organizer. Revs. Thomson and Phillips and many others have worked in this field, though it is principally identified with Rev. T. F. Wallace, one of our two remaining veteran missionaries. Rev. W. H. Semple is at present associated with him in the care of the field.

Tlaltenango This formerly made part of the Zacatecas field but is at present under the care of Rev. D. J. Stewart, who completed twenty-one years of service in 1896. There are numerous out-stations.

Monterey and Saltillo This embraces our work in the states of Coahuila and Nuevo Leon. The first centre was Monterey, where Miss Rankin began the work.

Later the school and mission residence were transferred to Saltillo, where a fine property is owned, including chapel, parsonage and school building. Both points are on the National R. R. The field is a large one with many outstations, most of which are on the line of the railroads that intersect the field. Rev. Dr. Thomson was one of the first workers, followed by Revs. Boyce and Beall. The missionary in charge is Rev. Wm. Wallace.

The Mexican Home Mission Board, organized in 1890 by the Presbytery of the City of Mexico, supports two native evangelists, in the states of Guerrero and Mexico, by native contributions received from different churches. Several hundred dollars are raised annually.

Educational Work.

Embraces a Bible school or seminary, two girls' normal and boarding-schools and many day-schools.

Bible School

Students for the ministry were taught by our first missionaries in Mexico City, including Revs. Keil and Ogden; later a school was opened at Tlalpam by Revs. Greene and Wilson. Rev. H. C. Thomson began a similar work in Monterey and Saltillo. In 1885 the two schools were united and removed to S. L. Potosi under Revs. Thomson and Brown; but in 1887 taken to Tlalpam. The school was closed from 1894 to 1897, when it was re-opened in Coyoacan, a suburb of Mexico City, under the care of Revs. C. C. Millar and H. W. Brown. The number of students has been as great as thirty-five and many of our most efficient workers have been trained there.

Girls' Schools

The *Monterey* or *Saltillo School* grew out of Miss Rankin's work in Monterey, and was more formally organized by Misses Abbie and Mary Cochran in 1879. In 1890 it was removed to Saltillo, a more healthful locality, where it has a fine building and grounds. Boarding pupils number forty-five. Misses Jennie Wheeler and Edna Johnson are in charge.

Mexico City School

The day-school started by Mr. Hutchinson was made a boarding-school in 1882, under care of Misses Snow and Latimer, and later Miss Disosway. In 1887 Miss Bartlett became principal, and in 1889 Miss Ella De Baun became assistant. In 1897 Mrs. H. W. Brown was in charge until the newly-appointed missionaries, Misses Browning and McDermid, could take

charge. The boarding pupils average about thirty-five. The graduates of both schools are employed in many mission day-schools and are also in demand to teach in public schools in many parts of the Republic.

Day-Schools

From 1884 to 1886 Miss A. M. Prevost had a day-school in Zacatecas and Miss M. Wilma Jacobs (Mrs. Brown) a similar school in Fresnillo. At present all of our day-schools (26 in 1896) are taught by Mexican teachers, many of whom are graduates of our two normal schools. Religious instruction is given in all our schools and they are an important element in the propaganda.

The Press.

In 1883 Rev. J. M. Greene secured funds and bought our present Press plant. Rev. P. C. Diaz had previously used a small press of his own on which tracts, a hymn-book prepared by Mr. Hutchinson, and for six months a Child's Paper, were printed. Rev. H. C. Thomson also published *La Antorcha* at Zacatecas for a short time. In January, 1885 the publication of *El Faro* ("The Lighthouse") began, together with S.S. lesson helps and tracts. At present illustrated S.S. cards are also printed. A number of books have also been prepared and published under the direction mainly of Revs. Greene, Thomson and Brown. Miss Bartlett edited the last edition of our hymn-book, which is issued by the American Tract Society, whose help has always been a great benefit to the work. Our Press is an agency for good, the power of which cannot be overestimated. The printed page can penetrate where the missionary often cannot enter; it has done pioneer work all over Mexico. From 1894–96 Rev. J. G. Woods was business manager of the Press. It is at present under the direction of Revs. Hubert W. Brown and Plutarco Arellano.

Mission Organization.

At first there were two missions, but in 1884 the northern and southern fields were united. The annual meeting is held in January. There is an Executive Committee which represents the mission during the balance of the year. There are also Press, School and Property Committees. Rev. C. S. Williams is the permanent Secretary of the mission. There are three Presbyteries, Zacatecas, Mexico City and the Gulf, under the Synod of Pennsylvania. The

mission and Presbyteries have agreed upon a definite plan of self-support, which provides for new work under unpaid local workers, for native evangelists supported by the mission, and for pastors over one or more congregations paid in part by the people, at a fixed ratio. In 1896 over six thousand dollars was raised for self-support.

There is abundant reason to thank God and continue the work which He has so signally guided and blessed since its inception. Our labors should be continued until a self-supporting native church is ready to carry on every department of our present propaganda.

STATIONS 1897.

MEXICO CITY, Rev. and Mrs. Hubert W. Brown. Field, City and State of Mexico. Director of the Press and instructor in Bible school. *Girls' Normal School*, Miss Clara Browning and Miss M. McDermid.

COYOACAN, Rev. and Mrs C. C. Millar. Field, Federal District and Yucatan. Director of Bible school.

JALAPA, V. C., Rev. and Mrs. Isaac Boyce. Field, Vera Cruz and Tabasco.

CHILPANCINGO, Rev. and Mrs. George Johnson. Field, Guerrero.

ZITACUARO, Rev. and Mrs. C. D. Campbell and Rev. and Mrs. W. E. Vanderbilt.

SAN LUIS POTOSI, Rev. and Mrs. C. S. Williams. Field, S. L. Potosi and Hidalgo.

TLALTENANGO, Rev. and Mrs. D. J. Stewart.

SALTILLO, Rev. and Mrs. Wm. Wallace. Field in Coahuila and Nuevo Leon. *Girls' School*, Misses Jennie Wheeler and Edna Johnson.

ZACATECAS, Rev and Mrs. T. F. Wallace, Rev. W. H. Semple.

MISSIONARIES IN MEXICO, 1873–1897.

*Died. Figures Indicate Term of Service in Mexico.

Allen, Miss E. P.,	1872–1876	Coopwood, Mrs. E.,	1884–1885
Bartlett, Miss A. M.,	1886–1896	De. Baun, Miss Ella,	1889–1897
Beall, Rev. M. E.,	1883–1892	*De Jesi, Dr. L. M ,	1882–1884
*Beall, Mrs,,	1883–1885	De Jesi, Mrs.,	1882–1884
Beall, Mrs. (Miss M. E. Cochrane),	1879–1892	*Disosway, Miss V. A.,	1886–1888
Boyce, Rev. Isaac,	1884	Elliott, Miss Mabel,	1887–1890
Boyce, Mrs.,	1884	Forbes, Miss M. G.,	1877–1880
Brown, Rev. H. W.,	1884	Greene, Rev. Dr. J. M.,	1881–1892
Brown, Mrs. (Miss M. W. Jacobs),	1883	Greene, Mrs.,	1881–1884
Browning, Miss C. B.,	1897	Haymaker, Rev. E. M.	1884–1887
Burdick, Miss D. G.,	1883–1884	Haymaker, Mrs.,	1884–1887
Campbell, Rev. C. D.,	1893	Hennequin, Miss L. H. W.,	1877–1881
Campbell, Mrs.,	1893	Hutchinson, Rev. M. N.,	1872–1880
Cochran, Miss A. D.,	1879–1882	Hutchinson, Mrs.,	1872–1880

*Irwin, Rev. R. D.,	1887–1888	Shaw, Mrs.,	1882–1883
Irwin, Mrs.,	1887–1888	Snow, Miss F. C. (Mrs. H. P. Hamilton, A. B. S.,)	1881–1886
Johnson, Miss Edna,	1892		
Johnson, Rev. George,	1896	Stewart, Rev. D. J.,	1875
Keil, Rev. A. P.,	1879–1883	Stewart, Mrs.,	1881
Keil, Mrs.,	1879–1883	Thomson, Rev. Dr. H. C.,	1872–1892
Latimer, Miss L. M.,	1881–1883		
*Leason, Miss M. E.,	1876–1877	*Thomson, Mrs.,	1872–1892
McFarren, Miss Kate,	1883–1885	Vanderbilt, Rev. W. E.	1896
McKnight, Miss M. H.,	1886–1887	Vanderbilt, Mrs.,	1896
Millar, Rev. C. C.,	1893	Wallace, Rev. Dr. T. F.,	1878
Millar, Mrs.,	1895	Wallace, Mrs. T. F.,	1878
Ogden, Rev. Rollo,	1882–1883	Wallace, Rev. Wm.,	1889
Ogden, Mrs.,	1882–1883	Wallace, Mrs. Wm.,	1894
Phillips, Rev. M.,	1872–1881	Ward, Miss Fannie,	1885–1887
Phillips, Mrs.,	1872–1881	Wheeler, Miss Jennie,	1889
Pitkin, Rev. P. H.,	1872–1873	Williams, Rev. C. Scott	1892
Polhemus, Rev. I. H.,	1879–1881	Williams, Mrs.,	1893
Polhemus, Mrs.,	1879–1881	Wilson, Rev. S. T.,	1882–1884
Prevost, Miss A. M.,	1884–1886	Woods, Rev. J. G.,	1892–1896
Semple, Rev. W. H.,	1896	Woods, Mrs.,	1892–1896
Shaw, Rev. Harvey,	1882–1883		

Books of Reference.

About Mexico, Past and Present. H. M Johnson. $1 50.
Appleton's Guide to Mexico. Latest Edition. $2.00.
Aztec Land. M. M. Ballou. Boston, 1890. $1.50.
Conquest of Mexico. W. H. Prescott.
Face to Face with the Mexicans. F. C. Gooch.
Life in Mexico. Madame Calderon. Boston, 1843.
Mexican Guide. Janvier. Last Edition. $2.00
Mexico. A. F. Bandelier. $5.00.
Mexico and its Religions. R. A. Wilson. $1.75.
Mexico in Transition. Wm. Butler. Hunt & Eaton, 1892. $2.00.
Mexico and United States. Abbott. 1869.
Mexico To-day. Thomas N. Brocklehurst. London, 1883.
Native Religions of Mexico and Peru. Dr. R. Reville. Scribner. 1884.
Old Mexico and Her Lost Provinces. W. H. Bishop. $2.00
Our Next-door Neighbor, Mexico. G. Haven. $3.50.
Popular History of Mexican People. H. H. Bancroft.
Recollections of Mexico. Waddy Thompson. 1846.
Sketches of Mexico. J. W. Butler. Hunt & Eaton. 1894. $1.00.
Story of Mexico. Susan Hale. $1.50
Through the Heart of Mexico. J. N. McCarty.
Travels in Mexico. F. A. Ober. $3.75.
Twenty Years in Mexico, Melinda Rankin. $1.25.

NOTE.—Mrs. Calderon's book gives a good idea of Mexico fifty years since. She was a devout Catholic and wife of the first Spanish Minister to Mexico. Dr. Wm. Butler's book gives a good idea of the struggle for religious and political liberty; and Dr. J. W. Butler's "Sketches" brings together in popular form a variety of material.

Guatemala

92
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MEXICO.
ATLANTIC.
PACIFIC
GUATEMALA.
BELIZE.
HONDURAS.
SALVADOR.
NICARAGUA.
COSTA RICA.
PANAMA
Belize.
Flores
L. Peten.
Palenque.
Irkut.
First Rapids.
Trujillo.
P. Cortes.
Tomas.
San. Pedro.
Comayagua
TEGUCGALPA.
Truxillo.
Granas d' Dios.
Copan.
Quesaltenango.
Solola.
Antigua.
GUATEMALA.
Amatitlan.
Agua.
Escuintla.
Sonsonate.
Acajutla.
La Libertad
San Jose
Champerico
Tecpiate
Mineral
Managua.
RIO GRANDE
Matagalpa.
L. Managua.
MANAGUA.
Leon.
Corinto.
Granada.
Nicaragua.
Bluefields.
San Carlos
Sn. Jn. del Norte.
Limon.
Esparza
S. JOSE.
Pta. Arenas
MAP
OF
CENTRALAMERICA
DRAWN BY J.C.H.
FROM THE MOST RECENT AND RELIABLE
AUTHORITIES
1883.
Boundaries.
Railroads running.
" building.
" projected.
Capitals.
Projected Canal.
Indian Ruins.

GUATEMALA.

The Country

Guatemala is the most western of the states of Central America. Its area is 40,777 square miles; about five times that of New Jersey. The surface of the country is very broken. The greater part is elevated five thousand feet above sea level. On the Pacific Coast there is a strip of flat land thirty miles wide. To this succeed the lofty coast mountains, many of them active or extinct volcanoes, with their noble peaks Pacaya, Agua, and Fuega. The interior is a succession of mountains and valleys. Rivers and streams are numerous; those on the western side are the shorter, owing to the abrupt descent. In the rainy season they are dashing torrents, and add much to the diversity of the landscape. The principal metals are gold, silver, copper and iron; and these are abundant.

The climate is fine. Because of the elevation of the country, tropical diseases are almost unknown. Even the best insurance companies do not charge any extra premiums for residence there. The coast, though not so salubrious as the interior, is far less unhealthy than is commonly supposed. The temperature in the capital is almost the same throughout the year. The beginning of January is like a warm June in Central New York. There is a rainy season from May to October. The fertility of the soil is such that in many localities three crops of corn are raised annually, and good crops of grass are gathered every few weeks. Farming is never suspended. Almost anything in the vegetable kingdom will thrive. The staple is coffee, though many capitalists are turning their attention to the raising of rubber. For consumption in the country, sugar, good rice, fair cotton, wool, and a mild kind of tobacco are produced.

The People

The population is made up of whites (180,000), mostly descended from the early Spanish settlers; mestizoes (300,000), the children of whites and Indians; negroes, pure and mixed (8,000); and pure-blooded Indians (720,000); total, 1,208,000. The Indians, as a rule, live by themselves, and are much superior to those of our country. The civil authorities immediately

governing them are commonly chosen from their own race.

History The coast of this region was discovered by Columbus in 1502; the country was made a Spanish dependency in 1524, and was erected into a captain-generalcy in 1527 by Charles V. In 1821 Guatemala threw off the yoke of Spain, and in 1823 became a part of the Central American Federal Republic. In 1839 the territory of the latter was diminished by the secession of Honduras, and in 1851 Guatemala separated from the confederation, as an independent republic. By proclamation of President Barrios, March 15th, 1873, religious liberty was guaranteed to all, and during his administration trade and general prosperity greatly increased. In 1884 war broke out between Guatemala and San Salvador, in consequence of a decree from President Barrios for the union of all the Central American States. At the outset of the conflict the President was killed. He was succeeded by President Barillos, who has pursued the same enlightened policy as his predecessor. In 1890 war was again declared with San Salvador, but after a few months of active hostilities, peace was proclaimed.

Condition of the People In the cities they enjoy most of the blessings of civilization. Into the capital water has been introduced. The streets are wide and paved with stone, and lighted with gasoline lamps. Good order is maintained by a fine body of police. The cleanliness of the city, the peaceable character of the people, the excellence of the public buildings, which are broad and low, that they may withstand earthquakes, are all sources of amazement to the foreigner.

Education, though improving, is most imperfect. In the capital only one-fifth of the people can read. In the country at large the proportion is as low as one-tenth.

Nor can a more favorable report be made as to *morals*. Drunkenness is fearfully prevalent among the lower classes, especially among the Indians. The social corruption is astounding. The same picture is presented that we have in the first chapter of Romans.

Religion Roman Catholicism is and has been the one religion. In 1883 it was estimated that in the capital there were not fifteen actual communicants of Protestant Churches. As in Mexico, however, so here, Romanism has sunk even lower than the people whom it has degraded. The result is that they have lost confi-

dence in their Church. Nothing is done to supply the spiritual void, and it is assumed that a purely secular education is the only need of the country. Hence, the educated classes are drifting into all forms of infidelity, while the condition of the people at large, says Mr. Hill, "is that of gross ignorance of what Christianity really is." In the words of an intelligent Romanist from Europe, "they are not Catholics, but heathen."

Mission Work

Mission work in Guatemala has thus far been carried on exclusively by the Presbyterian Board. Early in 1882 their attention was for the second time called to this field. Assurances were given of the sympathy of President Barrios with Protestant Missions. The Jesuits had been expelled, and religious liberty prevailed in the republic. These facts, and the consideration that in the whole country there was not one Protestant service, while in the capital were many Europeans and Americans who might be expected soon to make an English service self-sustaining, led to the occupation of the field by the Board. The Rev. John C. Hill and Mrs. Hill were the first missionaries appointed. They reached Guatemala towards the end of 1882.

The plan adopted was to gather an English-speaking congregation and organize a Protestant Church. Services were held for a time in private residences, with an increase of attendance from week to week. A house near the centre of the city was rented from the President at a nominal sum, and a committee of gentlemen solicited contributions towards furnishing it. By April, 1883, the new missionaries were fully established, and were encouraged by their cordial reception. A Sunday-school was organized, and was attended by the children of the President and by others in high positions. By the close of the year the new chapel was filled.

Work among the Spanish was taken up by Mr. Hill in connection with Señor Don Louis Canal, a licentiate preacher from Mexico. The ministrations of the latter attracted large numbers for a time.

Both the English and the Spanish services were maintained with good results until Mr. Hill's resignation in 1886. His place was filled the next year by the Rev. E. M. Haymaker, from the Mexican Mission, who had the advantage of familiarity with Spanish. A chapel was built, and dedicated in 1891, with many marks of approval from the President and the authorities. Two churches were organized

in 1892, one of Spanish-speaking and the other of English-speaking people. In 1894 the English church became independent. The Spanish church under the care of Mr. Haymaker is well attended, and notwithstanding the poverty of the people they are striving toward self-support. Services are held in different quarters of the city.

Schools

A girls' school was begun in 1884, by Miss Hammond and Miss Ottaway. It was prosperous for several years, but the building which it occupied was sold, and as no other could be secured at any reasonable expense, the school was suspended in 1891.

A school for boys, began in 1891, has attained a fair degree of success. A new building was erected in 1895.

Evangelistic Work

Tours through the country have been made by Mr. Haymaker and Mr. and Mrs. Gates, assisted by the Guatemalan students, with great promise of good results. The work at the out-stations has grown largely.

Regular services are held at Quezaltenango, the second city of the republic, where Mr. and Mrs. Gates have spent much time. It has a population of 21,000 and is the place where most of the coffee plantation owners on the west side reside. It is an important centre for mission work, being within easy reach of about twenty towns and villages with an aggregate population of over 200,000, mostly Indians. In 1896 a lot was purchased and a neat church and parsonage built, largely with funds raised on the field. Regular services are now maintained with an attendance of about fifty, and the question of self-support is well to the front.

At San Augustin, regular work was begun in 1895, under the care of a young native evangelist, Anastacio Samayoa, a man of fervent consecration and lovely character. His labors were greatly blessed by the Holy Spirit, and more than a hundred persons have believed his message. A church was organized early in 1896 with twenty-five members and many more are under instruction. Because of a railroad in process of construction, San Augustin will be the centre of a large number of towns and villages easily accessible and containing a population of from 50,000 to 60,000. Services are already being held in the neighboring towns.

Special Hindrances

Ignorance.—If the people had the Bible, very few of them could read it. *Immorality.*—They are so degraded as to be incapable of appreciating even the moral superiority of Protestant Christianity.

Superstition.—Image worship is almost universal. Hideously carved and painted images abound. The dominion of the priests is general, and their efforts against our educational work in particular, are unceasing. The Indian aborigines, too, who have never yielded to the power of Rome, still practice their old rites and incantations.

Infidelity.—The more intelligent, disgusted with the dissoluteness of the priests, have come to believe in nothing.

Encouragements

These are found: (1) In the *Spirit of Progress* now universal in Guatemala. It is a remarkable circumstance that the first mission to this country should have been undertaken just when it was. Every interest has recently sprung into new life. A new religion is, therefore, in keeping with the times and ought to receive an impetus from them.

(2) *The Press*.—This is fearless in its denunciation and exposure of Romanism, and thus clears the ground for evangelical truth.

(3) *The Attitude of the Government*.—Absolute religious liberty is enjoyed. President Barrios, though not a Christian, gave his influence in favor of Protestant Missions. His successor has done the same. Some warm Romanists, moreover, are like-minded, feeling that our missions will tend to purify their Church. In general the attitude of the people is favorable to everything from the United States.

(4) In the present hopeful condition of the work, which seems to indicate that the years of patient labor are to be blessed with more abundant results.

But in view of what remains to be done, only a beginning has been made. In the capital, with its sixty thousand souls, are but five Christian missionaries and teachers. Within a radius of seventy-five miles are fifteen towns, ranging in population from five thousand to twenty-five thousand, and as accessible to the truth as is Philadelphia, and yet the pure gospel is seldom even named in one of them. In a country like ours, in which there is already a church for every four hundred people, are there not some who can heed, as well as hear the call, "Come over into Guatemala and help us?"

STATION.

Organized in 1882; station, Guatemala City, about sixty miles from the seaport of San José; laborers—Rev. E. M. Haymaker and Mrs. Haymaker, Rev. W. F. Gates and Mrs. Gates; three native helpers.

Missionaries in Guatemala, 1882–1891.

Figures, Term of Service in the Field

Gates, Rev. W. F.,	1893	Hill, Mrs. John C.,	1882–1886
Gates, Mrs.,	1893	Iddings, Rev. D. Y.,	1889–1893
Hammond, Miss M. L.	1884–1890	Iddings, Mrs.,	1889–1893
Haymaker, Rev. E. M.	1887	Ottaway, Miss Anna E.	1884–1889
Haymaker, Mrs.,	1887	Stimers, Miss Imogene	1888–1891
Hill, Rev. John C.,	1882–1886		

Books of Reference.

Central America. H. H. Bancroft. 3 v. $4.50 each.
Guatemala. W. T. Brigham. $5.00.
In and Out of Central America. Frank Vincent. $2.00.
Incidents of Travel in Central America. J L. Stephens 2v. $6.00.
States of Central America. E. G. Squier. $4.00.

North American Indians

NORTH AMERICAN INDIANS.

Before the Formation of the Presbyterian Board of Foreign Missions.

The Presbyterian Church of the United States very early in its history recognized the duty of offering the gospel to the Indians of our country. The first formal mission instituted by it (according to Dr. Ashbel Green), was in the appointment of Rev. Azariah Horton to labor as a missionary among the Indians of Long Island. He was selected by a commission appointed by the "Society in Scotland for propagating Christian knowledge," and entered upon his work in 1741. "He was well received by most and cordially welcomed by some of them." In a short time Mr. Horton baptized thirty-five adults and forty-four children. Some of them, however, gave way to temptation, and relapsed into their darling vice of drunkenness.

Rev. David Brainerd was also appointed by the same commission, and labored one year—1743—in Connecticut, afterwards in New Jersey at several different points, also visiting the Indians on the Susquehanna, and settling at last in Cranbury. His missionary service was ended by his death in 1747. He was succeeded by his brother, Rev. John Brainerd.

In 1751 the Synod of New York "enjoined all its members to appoint a collection in their several congregations once a year; to be applied" to the support of the missionaries employed. Several rather desultory efforts in the way of missionary tours by ministers appointed to the work, were made during the next ten years among the Delawares in Ohio, then the frontier. For the next twenty years we have no records of missionary labors. The Revolutionary War, and the excited state of the Indians, everywhere prevented such efforts.

In 1801 and 1802 the Synod of Virginia sent three missionaries to spend two or three months each among the "Shawanese and other tribes about Detroit and Sandusky," and also "a young man of Christian character to instruct

them in agriculture and to make some instruments of husbandry for them." In the division of the Synod of Virginia this mission fell to the care of the Synod of Pittsburgh, which organized itself as a Missionary Society, by which the mission was continued and enlarged. A missionary was employed in 1806 for *an entire year*, and measures were taken to render the mission permanent. The General Assembly gave $200 that year towards the support of the mission, which sum was increased to $400 in 1808, and this was continued for several years.

The dispersion of these Indians caused the removal of this mission to Maumee in 1822, in 1825 the Synod transferred it to the United Foreign Missionary Society, and the following year it passed under the care of the American Board.

In 1803 the Synod of the Carolinas sent a missionary among the Catawba Indians, and he established a successful school. About the same time Rev. Gideon Blackburn, under the General Assembly's Committee of Missions began a school among the Cherokee Indians in Tennessee, with flattering prospects. He founded a second school in 1806. "In five years, in his schools, four or five hundred youths were taught to read the English Bible, and several persons were received as hopeful Christians." Mr. Blackburn retired from the mission in 1810, and the American Board soon after occupied the field.

A large portion of the Presbyterian Church carried on its mission work from 1812 to 1838 through the American Board, and we have no records of other special missions among the Indians, outside of the operations of that Board, till the formation of the Western Foreign Missionary Society in 1831.

This Society was the precursor of the Presbyterian Board, and during its brief existence of six years, Rev. Joseph Kerr and wife, with others, established under its direction a mission among the Weas in the Indian Territory, twenty miles west of the Missouri line, on the Kansas River. In 1837 "a church of ten native members had been formed in the wilderness." As, however, "the number of the Weas was but some two or three hundred, and their kinsmen were hardly more numerous, and a missionary station of the Methodist Church was not far distant," it appeared inexpedient to maintain the mission, and the laborers who had health to remain were transferred to the Iowa tribe. Some

of the noblest examples of self-denying and faithful missionary labor and some of the brightest displays of the power of divine grace were witnessed in the brief history of work among the people of this little tribe.

Missions of the Board East of Mississippi River.

The Chippewa And Ottawa Mission

This mission was inaugurated in 1838 among the remnants of two tribes, about 6,500 in number and speaking the same language. They were then living on a reservation in the north of Michigan, occupying the country situated between Grand River, in Michigan, and Chocolate River, near the foot of Lake Superior. They were under treaty stipulation to remove to the Indian Territory, but had the privilege of remaining on the reservation till 1841. A few had made some advance in agriculture, and were living in log houses; but the majority were warlike, indolent and impoverished, living in mat or bark lodges, which they carried with them in their migrations

In 1838 Rev. Peter Dougherty was commissioned to visit these Indians and to collect information with a view to missionary efforts among them. The result was the selection of a station on Grand Traverse Bay. He was cordially welcomed by many of the Indians, and opened a school in 1839. The next year a comfortable log dwelling-house and a school-house were erected, and fifty scholars were soon enrolled. A great interest was manifested by the tribes in the new movement, one family after another being induced to build small log dwellings near the missionary. The fruits of faithful preaching and teaching began to appear in 1842, when there were at least twenty-six inquirers after the way of life, and among them a chief, Ahgosa, who said that "while the Lord gave him life it was his determination to serve Him." The arrival of a boat from Mackinac with liquor to sell roused the people on the temperance question, and both of the chiefs and forty-seven others signed the total abstinence pledge. The work was greatly aided by a donation from the Upper Canadian Bible Society of a number of copies of the book of Genesis and of the Gospel of John, in Chippewa, and by the obtaining of some hymn-books in the native language. In 1843 a church was organized, and the next year a log church-building was erected, the Indians cheerfully helping to do the work, while the necessary ma-

K. C. K.

terials, of the value of $270, were furnished by the Board. The same year a spelling-book was published in Chippewa. For several years the mission made steady advance in school and church and in the outward result of Christian teaching, the civilization of the Indians. Mr. Dougherty's report in 1847 gives the following:

> Six years ago the site occupied by the village was a dense thicket. The village now extends nearly a mile in length, containing some twenty log houses and good log stables belonging to the Indians. During that period they have cleared and cultivated some two hundred acres of new gardens, besides the additions made to the old ones. They raise for sale several hundred bushels of corn and potatoes. They are improving in abstinence from intoxication."

The Indians also began to desire to own their own lands. They had sold their lands to the United States in 1835, and were now remaining on the reservations at the pleasure of the government. In 1852, under the new constitution of the State of Michigan, they were permitted to become citizens, and were encouraged to remain and to purchase lands; but as the lands where the mission was established were not offered for sale they had to purchase elsewhere. This caused a partial dispersion of the little Christian community, and several changes. The old station was removed to the west side of Grand Traverse Bay, and a second one was established at Little Traverse, on Little Traverse Bay, about forty miles to the north. In 1853 a school was opened at a third station, Middle Village, twenty miles further north. A boarding-school was opened at Grand Traverse in 1853, which was conducted on the manual-labor plan.

In 1846 Rev. H. W. Guthrie was appointed to the Little Traverse station, and the next year he organized a church there with eighteen members.

During the following decade the mission labored under discouragements and difficulties which finally resulted in its suspension. The circumstances which caused this state of things were "the indifference of many of the people to the education of their children; the distance of some families from the station, which made it impracticable to keep up the day-school at Grand Traverse; the influx of whites, many of whom were not reputable; the opposition of Romanists, and the unsettled feeling on the part of many of the tribe as to their remaining in the country." In 1871 the mission was discontinued. Its churches, which had received 150 members, remained under the care of the Pres-

bytery for a time; but few of the Indians now live in that region.

The Seneca Mission

This name is given to the mission conducted among the remnants of the "Six Nations," —about 3046 in number—who are settled on seven reservations in Western New York, embracing in all about 87,677 acres of land.

Missionary labors were commenced among these Indians in 1811, by the New York Missionary Society; continued by the United F. M. Society, from 1822; in 1826 transferred to the American Board, and by them to our Board, in 1870. The mission under the American Board had been very successful; the tribe had increased one-third in number; it had made great advance in civilized life, and there was a "record of six or seven hundred hopeful conversions."

At the time of the transfer, in 1870, there were three mission stations—two on the Cattaraugus Reservation, which lies between Buffalo and Dunkirk, and one on the Allegheny Reservation, in Cattaraugus County. The missionaries in charge of these stations were: at Upper Cattaraugus, Rev. Asher Wright and wife, with one assistant; at Lower Cattaraugus, Rev. George Ford and wife; at Allegheny, Rev. William Hall and wife, with two native assistants. There were two churches; one on the Cattaraugus Reservation, numbering 129, that at Allegheny, 87. There were various Sabbath-schools in successful operation, and an orphan asylum, established mainly by the labors of Mr. and Mrs. Wright, though supported by the State, was in a prosperous condition. Afterwards the missionaries extended their labors to the Tonawanda and Tuscarora Reservations, where small churches were formed.

Rev. Asher Wright labored among the Senecas forty-three years. He is said to have been the only white man who ever acquired a satisfactory knowledge of the Seneca language. He constructed for them a *written* language, and translated the four Gospels. He died April 13, 1875, in his 72d year. Mrs. Wright, who was highly esteemed by the Indians, carried on the work which her husband had begun until her death in 1886.

Rev. William Hall began his work in 1834, and for nearly sixty years labored earnestly for the Indians of the Allegheny Reservation. His devoted wife, after forty-seven years of consecrated service, entered into rest in 1882.

In 1881 Rev. Morton F. Trippe and Mrs. Trippe took

charge of the Allegheny and Tuscarora Reservations, with oversight of the church at Tonawanda. These years of faithful labor have resulted in the formation of a strong Christian community, and in spite of the opposition of the pagan party and the influence of unprincipled white men, constant progress is manifest.

In 1892, the Department of the Interior consented to admit the youths of these tribes to the Government Schools at Carlisle and Hampton. The primary school work of the Reservations is carried on under the State Superintendent of Indian Schools.

In 1893 this mission was transferred to the care of the Board of Home Missions. In 1897 they reported six churches, with nearly five hundred members.

The Lake Superior Chippewa Mission

The Chippewas in northern Wisconsin and Minnesota occupied fourteen Reservations, covering an area of 4,950,979 acres, and numbered about 14,283 souls. The mission, known as the Ojibwa, for some years embraced several stations. In 1852, the work was centralized at Odanah, on the Bad River Reserve. A church was gathered, and a boarding-school was conducted for several years. The mission was transferred to the Presbyterian Board in 1870. There were then but few church members to be found and no schools in operation. The Board obtained from the government $2350 annually for three years, towards the expense of a boarding-school; appropriated an additional amount, and secured the services of a superintendent and two teachers. The re-opening of the school was gladly welcomed, and before the year closed nineteen scholars were enrolled, but it did not prosper as was hoped, because the Indians were scattered on so many different Reservations

In 1873 Rev. Isaac Baird and wife joined the mission, and in 1878 an out-station at Ashland, on the Lac Court d'Oreilles Reserve, was occupied and a day-school opened in charge of a native assistant who had been educated at Odanah In 1884 a school was opened at Round Lake, on the same Reservation, and placed in charge of Miss Susie Dougherty, who had been teaching at Odanah since 1873, and Miss Cornelia Dougherty was associated with her in 1884.

These ladies have been faithful at their posts; carrying on the little school in which for years they bestowed their self-denying labor. Nowhere has there been a more notable

instance of faithful, devoted, uncomplaining labor for Christ.

Rev. S. G. Wright also became connected with the mission in 1884. He traveled over the triangle enclosed by the three stations, in all weathers and often with great exposure and hardship, dividing his labors as preacher and pastor among the three, each small and invested with many discouragements. The influence of lumbermen and of strong drink on the one hand, and Roman Catholic intrigue and opposition on the other, have been the chief of these discouragements. In the year 1890 the Chippewa Missions were transferred to the Board of Home Missions.

Among the Indians of the Northwest.

Iowas and Sacs

The Iowa and Sac Mission was commenced in 1835, by the Western Foreign Missionary Society. The Iowas and Sacs speak the same language, and were apparently so consolidated by intermarriage and other ties of interest as to be one nation. They occupy 228,418 acres in Indian Territory. There are now only 393 as compared with about 2000 then living together on their Reservation.

The first missionaries were Messrs. Aurey Ballard and E. M. Shepherd and their wives. Several schools were established, and frequent visits paid from lodge to lodge for purposes of instruction and religious worship.

On the formation of the Presbyterian Board in 1837, Rev. Messrs. William Hamilton and S. M. Irvin and their wives were sent to the station. For several years the missionaries had to prosecute their work not only amid great discouragements, but at times in serious peril to life, owing to the excitement and quarrels of the Indians under the influence of liquor. Yet when sober they regarded the missionaries as their best friends, and placed the greatest confidence in them. Gradually persistent efforts began to break up the Indian prejudices and produce their legitimate fruit. In 1845 a boarding-school was opened at the station near Highland. A majority of the Iowas were now desirous that the missionary work should be sustained, and especially that a manual-labor boarding-school should be established. They appropriated $2,000 of their annuities for this purpose, and at a meeting of their council entered on their minutes: "Many of us feel inclined to change our way of living, and are anxious to see our children raised up to business and

habits of virtue." A building large enough to accommodate one hundred scholars, and costing between $6000 and $7000, was erected, in which, the next year, about fifty children were assembled. Upon the opening of the school, however, the Sacs, who had apparently entered heartily into the scheme, and had contributed a considerable part of the means for the building, declined to send a single scholar, partly from unwillingness to give up their own customs, and partly from dislike to the Iowas. This unwillingness was never overcome, and consequently little of the blessed influence of the school was felt among them. The boarding-school continued throughout the existence of the mission a very valuable auxiliary to the work; but in 1860, the support from the Indian annuities was withdrawn, and it was made a general school for the education of Indian orphan children of all tribes. It was finally closed in 1866, the reasons being the distance from the Indians—some of the children being brought six hundred miles—and the difficulty of obtaining orphan children without the aid of the government, which was seldom given. During its existence of twenty-five years, it is safe to say that from five to six hundred Indian children received instruction in it.

In 1843 a printing press was purchased. The Iowa language was reduced to writing, a grammar, portions of the Scriptures, hymn, school, and religious books were published. As early as 1849, 30,000 pages were printed. Further than this, however, the missionaries did not deem it best to go, as it was thought more important to teach the English language, especially to the young.

Along with these missionary labors, the gospel was constantly preached and a church was organized, which in 1859 had forty-nine members.

In 1860 the Indians settled down on their Reservation, at a considerable distance from the mission and the school, and in a great measure withdrew from it; Mr. and Mrs. Irvin also were compelled to withdraw on account of ill health; and this led to the abandonment of the mission.

Mission work was resumed in 1881, and Mr. and Mrs. Irvin were re-appointed. In 1889 the mission passed into the hands of the Home Board.

Sac and Fox

As a result of the efforts of Christian women of the Iowa Ladies' Auxiliary, missionary work for this band, so long neglected, was begun at Tama City in 1883. The little band of Indians

numbers 393, on a Reservation of 1258 acres. It was a heathen island in the midst of a sea of Christian life and influence. Miss Anna Shea was appointed under the auspices of the W. B. F. M. of the N. W to take charge of the work. Her efforts were first directed to gaining the confidence of the Indians; then, with an assistant, she opened a mission-room, fitted it up with charts, pictures, an organ and a sewing-machine, and gave instruction to as many as would come, though the attendance was very irregular. She writes: "I cannot tell you how my heart yearns over these Indians as I move among them day by day, and I long to be used in a way to hasten their enlightenment." This mission was transferred to the Home Board in 1890.

Omahas and Otoes

The Omaha and Otoe Mission was commenced in 1846. These tribes occupied the country north of the Iowas, and understood their language. The following account is given in the Annual Reports of the Board for 1847 and 1848:

> The Otoes are divided into six bands, and number 1166. They are much esteemed by the neighboring tribes for their daring spirit, but their moral character is far from being good. The Omahas number 1050, and are considered more docile and harmless than the adjoining tribes. They have been forced to leave their old villages above Council Bluffs by their enemies, the Sioux, and are much dispirited. They are very poor, both men and women being clothed in skins, and their children, even in winter, are nearly naked. Poor as they are, the Omahas are strongly addicted to intoxicating liquors. Both tribes are in a state of degradation, destitution and wretchedness.

Mission work was begun by Rev. Edmund McKinney and his wife, and Mr. Paul Bloohm as assistant. The place selected as a station was Bellevue, west of the Missouri River and north of the Platte (now Sarpy County, Nebraska). The next year means were furnished by some friends of the Indians in New York City to establish a boarding-school. The Otoes gave their annuity of $500 that their children might share in the benefits of the school. By September, 1848, twenty-five boys and girls were gathered into the school, and in 1854 there were forty-two scholars.

The Omaha Mission.—In 1855 these two tribes made new treaties with the government by which they ceded a large part of their territory to the United States. A new Reservation was set apart for the Omahas, and they removed thither within the year. According to the treaty, 640 acres, including the mission buildings, were transferred to the Board. The proceeds of this, when sold, were devoted "to promote

the cause of education and religion among the Indian tribes in that region or the country." A station was selected in the new Reservation at Blackbird Hills, in the northeast of Nebraska, on the Missouri River, seventy miles above Omaha City. Rev. William Hamilton superintended the erection of the new buildings, but was compelled by feeble health to retire from the field in 1857. He was followed by Rev. Charles Sturges, M.D., and wife, with a corps of twelve teachers and assistants, four of whom were Indians. The school was re-opened in 1857, forty-three scholars were enrolled, and a church was organized. The experiment of a mission farm was again tried, and with success.

In 1868–69 the lands of the Indians were divided and assigned to them in severalty. It was hoped that this measure would result in good. As, however, the funds appropriated by the government were withdrawn at the same time, it resulted in the discontinuance of the boarding-school. In place of it several day-schools under charge of the Board were established. The same year witnessed the first considerable increase of the church. Nineteen members were received by Mr. Hamilton, who had returned to the mission in 1867.

At the instance of the government, and at the request of the chiefs, the boarding-school was re-opened in December, 1879, the government agreeing to pay a considerable part of the expense. In 1883 a change in this school was made by which only girls were admitted as scholars, the government having a boarding-school for boys within three miles of the mission. The same year Mr. J. T. Copley was appointed a lay missionary. This mission was transferred to the Home Board in 1890. Two churches are reported in 1897, with 51 members.

The Otoe Mission.—The Otoes were interested in the missionary operations at Bellevue till the close of that mission in 1855. Their own reservation lay about sixty miles to the west, on the Platte River. Upon their removal thither the Board entered into an agreement with the Indian Department to establish a school for their children also. A missionary of another church had labored for a while among them, but, because of their roving habits and frequent absences, the mission was given up. In accordance with their agreement, the Board put up a school-house on their reservation in 1856, and Rev. D. A. Murdock, with a corps of teachers, was put in charge of the mission. Several of

the teachers were natives who had been trained in the Iowa school. Rev. H. W. Guthrie was appointed to the mission in 1858. The Indians received the missionaries kindly, and listened to their instructions, but were unwilling to allow their children to attend the school. Throughout the year but six or eight were in the school at one time, and the teachers' patience was greatly tried by their fickleness and indifference. The next year Mr. Guthrie withdrew from the field, and after the close of the year the mission was discontinued.

The Kickapoo Mission

The Kickapoos are an interesting tribe of Indians, about 227 in number, in the northeastern part of Kansas, about twenty miles south of the Iowa mission. Like other tribes in the same region, they had ceded their lands to the government, reserving a sufficiency for their own use. The mission among these Indians was commenced in 1856, Rev. W. H. Honnell, with a farmer and a force of teachers, reaching the field in July. Twenty boys were at once committed to their care, but no girls.

The work was, however, soon subjected to unexpected difficulties, which greatly retarded its progress. In addition to privations and hardships, the missionaries were forced to endure the want of confidence on the part of the Indians and many petty annoyances from unprincipled white men. The Indians were ignorant, and had no just appreciation of the importance of education. They had been often wronged, and were naturally suspicious. The unprincipled whites did all in their power to increase these suspicions and prejudices. As these adverse influences continued to exist in full force, and there seemed no prospect of overcoming them, the Board resolved to discontinue the school and close the mission, which was done in June, 1860.

The Winnebago Mission

In 1865 the sympathies of the missionaries among the Omahas, and of the Board, were deeply enlisted for a body of Winnebago Indians. They had formerly lived in Minnesota, but had been driven from their homes by the Sioux, and had been living for a while in an unsettled condition on the Omaha Reservation. They were about 1210 in number, were full of courage, and more cordial and frank in their manner than most Indians. They showed also the great advantage of having been under missionary influence in their former abode, where an excellent Cumberland Presbyterian mis-

sionary had spent many years in laboring for their welfare. A few could read imperfectly, and they were generally anxious to learn. They were partially civilized, and, in a memorial to the Indian Department, requested that a school might be established among them. In 1868 Rev. Joseph M. Wilson reached the Winnebago district and entered upon the work. After somewhat over a year's labor, following the convictions of duty, Mr. Wilson left the mission to enter upon the work of the ministry among the white population. As the Friends were making efforts for the secular and religious instruction of the tribe, the Board was led to withhold further efforts among the Winnebagoes until 1881, when a mission was established with Rev. S. N. D. Martin and wife in charge.

A chapel and manse were built, and a church organized with a flourishing Sunday-school. The work was transferred to the Board of Home Missions in 1890, and has continued to make progress.

The Dakota Mission

The Dakota Mission was commenced in 1835 by Rev. Messrs. Thomas S. Williamson and J. D. Stevens, with their wives, and two unmarried women, under commission from the American Board. They landed at Fort Snelling, and soon selected for their station Lake Harriet, five or six miles west of the fort. Another station was established at Lac qui Parle, two hundred miles further west. The Dakotas, or Sioux, were not only one of the largest tribes in the United States, then not far from 50,000 in number (30,000 at the present time), but one of the most warlike, inhabiting a vast tract of country, embracing the largest part of Minnesota and Dakota, and a portion of Nebraska, Wyoming and Montana. The first years of the missionaries' labors were spent in the midst of discouragements, opposition and persecution. In 1850 there were three organized churches and thirty-one communicants. In 1853 the Dakotas removed to their Reservation, the stations then occupied within the ceded territory were given up, and new ones selected. From this time till 1862 there was a slow but steady increase in the number of converts. Then came the horrible massacre of the white settlers by Indians, who thus sought to destroy Christianity and those whom they regarded as their enemies. They were speedily overthrown, and some two thousand Dakotas were taken prisoners. Of these, thirty-eight were executed at Mankato. Many of the prisoners, mainly

through the faithful labors of Dr. Williamson, were brought under the influence of the truth, and three hundred and five were baptized ; and at another place one hundred and thirty-three united with the church on profession of their faith.

In 1871 a portion of this mission was transferred to the Presbyterian Board, with the missionaries, Rev. Thomas S. Williamson, M.D., the founder of the mission, and his son, Rev. John P. Williamson. With them came two churches, that of Flandreau, ministered to by Rev. J. P. Williamson, and that of Greenwood, with its native pastor, Rev. W. O. Rogers In these churches, according to the report of 1872, were one hundred and sixty-four communicants. Up to the time of the transfer forty missionaries had been engaged in the service, and the whole number gathered into the church from first to last was not far from one thousand. The Annual Report of 1872 states :

> The members of the Flandreau church belong to a colony of Indians (numbering in all about 360) who left the Santee agency, Nebraska, three years ago, determined to become citizens and live like white men. By that act they cut themselves loose from the tribe, and have no oversight nor receive any aid from the Indian Department since. They are therefore poor, but believing that the gospel is the corner-stone to civilization, they cling to that and labor on with hope. They are principally from that portion of the Santee tribe with which the Messrs. Pond labored so long and earnestly, seeing but little fruit until the massacre in Minnesota, ten years ago (*i. e.*, 1862). This was followed by a great awakening. The majority of the 700 members of the Presbyterian Church among the Dakotas were converted at that time. The generous aid of friends, given through the Memorial Committee, enabled the Flandreau church to erect a neat little meeting. house, worth something over $1000. To this they are dearly attached, and can only be kept away on Sabbath by the severest necessity. One of the stormy days last winter, Paksikan, a man so deformed in his legs that I had imagined he could scarcely walk forty rods, walked eight miles to church. His clothes were so thin that he was afraid to ride lest he should freeze to death.

Mr. Williamson continued until his death in charge of the church and mission work at Yankton Agency, while that at Flandreau has had native pastors. In 1877 Rev. John Eastman, a native, was installed as pastor by the Presbytery of Dakota. Besides the pastor, two of those who took part in the installation were full-blooded Dakotas who, fourteen years before, had been heathen. The community at Flandreau made rapid progress in Christian civilization. In 1892, every adult Indian was a member of some church.

In 1887 a colony from the Yankton Agency Church

formed Hill Church, eleven miles east, with 27 members. Another colony was organized in 1887 into the Cedar Church, fourteen miles west. These churches were from the beginning carried on by the Indian pastors and elders.

Pine Ridge Agency

This station, in the southwest corner of South Dakota, was opened in 1886, by Rev. Charles G. Sterling, assisted by Miss Dickson and Miss McCreight, and several Indian helpers. The policy in this Agency was to scatter the Indians, as widely as possible, so that most of the work had to be done in the out-stations which were successively opened at Porcupine, White Clay, Wounded Knee and the Cheyenne Camp. This region was the centre of the Indian outbreak of 1891, which greatly interfered with the work. In 1892 a church was organized at Wounded Knee.

Montana

The first station among the Dakotas of Montana was Poplar Creek, which was opened in 1880, by the Rev. G. W. Wood. Miss Dickson and Miss McCreight took charge of the school, and worked zealously until they were transferred to the new field at Pine Ridge. The work was afterward extended to Wolf Point and Deer Tail. The usual hindrances and embarrassments of pioneer work were not wanting, but faithful labor resulted in the organization of a little church in 1892.

The Dakota churches were transferred to the Board of Home Missions in 1893. They are organized into a Presbytery of twenty-one churches, all with Indian pastors, situated in North and South Dakota, Minnesota and Montana.

The account of this mission would be incomplete without a brief notice of its founder, the Rev. Thomas S. Williamson. Born in South Carolina; graduated from Jefferson College in 1820; a skillful physician of ten years' practice; in 1833 he and his wife gave themselves up to their life-work among the Indians. He was appointed in 1835, by the American Board to be a missionary among the Dakotas, and remained at his post for forty-four years. "He had unshaken faith in his work, and was, by his capacity for severe exertion, and by systematic, persevering industry, enabled to accomplish an almost incredible amount of labor." In addition to preaching he was occupied, together with Dr. S. R. Riggs, in translating the Scriptures into Dakota, and lived to see the work accomplished. He lived to see among the Dakotas ten ordained Presbyterian ministers, and about 800 members of the Presbyterian Church. "Perhaps no man

was ever blessed with a helpmeet more adapted to his wants than the lovely, cheerful, quiet, systematic Christian wife, who, for forty-five years, encouraged him in his labors.'' She died in 1872; he on the morning of June 24, 1879.

The Nez Perce Mission

This tribe in 1886 numbered about 3200 (at present about 1450), and occupied a Reservation in the western part of Idaho. A mission was conducted among them from 1838 to 1847 by the American Board, when the Indians, through the instigation of Romish priests, fell upon the station, killed Dr. Whitman and others, and broke up the mission. Our Board, having decided in 1871 to occupy the field, appointed Rev. H. H. Spalding and wife, who had formerly labored among them, and Rev. H. T. Cowley and wife to undertake the work. Mr. Spalding was stationed at Lapwai, and Mr. Cowley at Kamia, sixty miles to the southeast of Lapwai. Mr. Spalding received a warm welcome from the Indians. His religious services were attended by large numbers, and it was not long before the Holy Spirit was poured out in a remarkable measure. During his first year he was permitted to baptize one hundred and eighty-four converts. Mr. Cowley's labors also shared in the blessings, and one hundred and twenty converts were baptized by him.

A number of schools had been established by the government among these Indians, and the missionaries were invited to take the oversight of them, which they did. In addition, Mr. Spalding had a number of boarding-scholars in his own family. In the school at Kamia seventy-three scholars were enrolled in 1872.

Mr. Cowley retired from the mission in 1873, and Mr. George Ainslie was appointed in his stead. In 1874 seventy-two Nez Perces and two hundred and fifty-three Spokans (a neighboring tribe) are reported as having been baptized, making the entire number of converts nine hundred and forty-seven. They do not all seem, however, to have been regularly received into the church, and later reports show that many of them went back to their old life again.

In 1874 Mr. Spalding died on the field. Mr. Ainslie and the other teachers, who were supported by the Indian school funds, remained at their posts. No other missionary was sent out by the Board till 1878, when Rev. G. L. Deffenbaugh was appointed. When he entered upon his work he made a careful search for church members. Three hundred and fifty-one were found, and the church placed in

intimate connection with the Presbytery of Oregon. The Spokan Church was also reorganized with a membership of 92. A third church was organized at Deep Creek, in Wyoming Territory, 1880; a fourth on the Umatilla Reserve, Oregon, 1882; and a fifth at Wellpinit, W. T, 1882, among the Spokans, and in four years 146 persons were added to them.

For several years before the transfer of this mission to the Board of Home Missions in 1893, two devoted sisters, the Misses McBeth, were the only white missionaries on the Reservation. Miss Kate McBeth devoted herself to the women and children, striving to develop among them a true ideal of family life. Miss Sue McBeth, a woman of remarkable energy and talent, found her especial work in training young men for the ministry. Most of the Indian pastors in the mission were educated under her supervision.

After the outbreak under Chief Joseph in 1878, part of the Nez Perces were transferred to the Indian Territory. Three graduates of Miss McBeth's school were sent by the Board to work among them, and a church was organized in 1880 with eighty members.

The Nez Perces in Idaho are now a settled people, many of them prizing the fruits of industry and the blessings of civilization. The work of former years has not been in vain, but much still remains to be done before they become a fully civilized and Christian people. The field is one of great promise.

Among the Indians of the Southwest.

The Creeks

The Creek mission was commenced in 1842. These Indians, numbering about 20,000, had been forcibly removed, in 1837, from their homes in Alabama and Georgia, and settled in the Indian Territory.

The American Board had missions among them from 1832 till 1837. In the latter year the Creeks, instigated by neighboring whites, with slanderous charges petitioned the United States agent to remove the missionaries, and they were summarily expelled without a hearing. The Indians had come to their new homes, soured and disappointed, and but little disposed for efforts of self-improvement.

For several years they were destitute of any religious instruction whatever. In the fall of 1841, Rev. R. M. Loughridge, of the Presbytery of Tuscaloosa, was appointed

a missionary and sent to make a visit of inquiry and examination, furnished with letters from the War Department and from the Board to the chiefs. In January, 1842, he received permission from the Council to inaugurate a mission and to establish a school.

Mr. Loughridge entered regularly on the work early in 1843, selecting a station named Koweta, a point on the Arkansas River convenient to several Indian towns. The school was opened in June, 1843, with six scholars; but the numbers soon increased. The teaching was altogether in English. The boarding-school was not opened till 1845, and the number of scholars was at first limited to twenty, for want of room. The parents were so anxious, however, to have their children placed in the school that, though poor, they offered to bring for their support any articles they could raise from their gardens and farms For the purpose of increasing the school facilities, the Indians agreed that a part of their annuities should be applied to educational purposes; and in 1848 a much larger house was built at Koweta, and at Tullahassee, sixteen miles east of Koweta, a still larger one, capable of accommodating eighty boarding scholars, was erected. To these schools they gave $6000 and agreed to pay $50 per scholar yearly.

The missionaries were early convinced that the manual-labor boarding-school was far superior to the day-school plan, and, indeed, that it was the only system by which the teacher could ensure lasting improvement.

The school at Tullahassee soon received its full complement of scholars, 40 boys and 40 girls, and for several years this number remained the same Some years the attendance reached 100, and in 1861, 121 were enrolled. It was manned by a full corps of teachers under Mr. Loughridge and Rev. W. S. Robertson. But this prosperity was brought to a sudden close by the Civil War. Most of the Indians joined the South in 1861, and all missionary operations in this region were stopped

When the storm of war had swept by, the Board determined to re-establish the mission, and in 1866, Rev. W. S. Robertson and wife returned to the field. The school was re-opened, and was soon filled to its capacity. The building was burned in December, 1880, and the school was disbanded again, until temporary buildings could be provided by the Council. In 1882 the boarding-school was removed to Wealaka, under the charge of Rev. R. M. Loughridge and

wife, who had returned to the field in 1881. The Creek trustees then gave the station farm with its appurtenances to be used as a manual-labor school for colored children. The school at Wealaka has been very prosperous.

Two churches were organized in connection with the mission, one at North Fork, and one at Wealaka, with an aggregate of 119 members.

Rev. W. S. Robertson, who died in 1881, had for more than thirty years devoted himself to the good of this people. Mr. Loughridge wrote of him: "His whole heart seemed to be devoted to the education of the Indian youth, and he has done a good work, which shows itself everywhere throughout the Creek Nation." Mrs. Robertson remained in the mission to which she devoted her life, and completed the translation of the New Testament, for which she was so excellently fitted by her familiarity with both the Greek and the Creek languages. In 1882 she was transferred to the Home Board, and continued to work among the Creeks at Muscogee. The mission was transferred to the Home Board in 1887.

Considerable portions of the Old Testament have been translated into the Muscogee, and also Catechisms, Readers, etc.

The Creeks are now counted among the civilized tribes. They dress and live like white people. They number at present about 14,200, and occupy a Reservation of 3,040,495 acres. They are making progress in temperance, in industry, in good morals and in religion. That this is to be attributed in a very great degree to the Christian missions established among them, is seen from the fact that these results are the most apparent where the tribe has had the most intimate relations with missionary labor in schools and in preaching the gospel.

The Seminole Mission. The Seminole Indians, originally from Florida, were removed by the government to the Indian Territory in 1832, and, being of the language and lineage of the Creeks, were settled within the Creek Reservation.

The Presbyterian Board desired to establish a mission among them as early as 1845, and Mr. Loughridge, of the Creek mission, visited them; but though welcomed by some, he was opposed by others who did not want the ways of the white men, such as "schools, preaching, fiddle-dancing, card-playing, and the like," brought among them. Sub-

sequent visits removed this feeling in some measure; but it was not till the fall of 1848 that a missionary, Rev. John Lilley, was sent to them. An educated and pious Seminole, Mr. John Bemo, was also employed. A station was selected, afterwards called Oak Ridge, one hundred miles from Tullahassee. The next year a boarding-school was opened with eleven pupils. In 1854 Mr. Loughridge held a meeting at Oak Ridge and organized a church, when two native members were received, and a deep religious interest awakened in many minds. The good work continued, and the next year, Mr. Templeton, of the Creek mission, was permitted to receive twenty persons into the church, seven of them scholars of the boarding-school. This proved the turning-point in the history of this poor people. They were on the road to extinction, but the grace of God interposed and placed them in the way of social and spiritual advancement.

In 1856 Rev. J. Ross Ramsay joined the mission. He brought to it the experience of former labors among the Creeks, and his work was also speedily blessed.

The school, which for several years had proved quite successful, was discontinued in 1859, because of the unsettled condition of the Indians. They had obtained by a treaty between the government and the Creeks a portion of the Creek country at a distance from the station, and were about to settle upon it.

Mr. Ramsay accompanied the Seminoles to their new country and established a new station at Wewoka. A church was soon organized, composed of some members from the Oak Ridge church, to which others were soon added on profession. Such was the state of the mission when the war came, and all these labors suddenly ended.

After the war was over, in 1866, Mr. Ramsay, still deeply interested in this field, visited the Seminoles. He reorganized the church, enrolling sixty-six members. A blessing followed immediately in the addition of thirty-seven persons to the church.

In 1884 another church called Achena (Cedar), was organized at Little River with 15 members, and a native licentiate, Mr. Dorsey Fife, appointed its supply. The boarding-school was re-established in 1870, and prospered under the charge of Mr. Ramsay. It was supported conjointly by the Seminole Nation and the Board. This mission was transferred in 1889.

The Choctaw Mission

The Choctaw Mission grew out of an offer in 1845 by the Council of the Choctaw nation to transfer Spencer Academy to the care and direction of the Board. The academy had been established by the Council in 1842, and was located eleven miles north of Fort Towson on the Red River. It had an annual endowment of $6000 from the Choctaws and $2000 from the Indian Department, to which, by their agreement, the Board was to add $2000 more. There were buildings to accommodate 100 pupils.

Rev. James B. Ramsey was appointed superintendent, and entered upon his duties, with seven assistants, in 1846. He found ninety-eight students in attendance. From the first the conduct and behavior of the students, their ability to learn, their attention to religious instruction, and their cheerful submission to the rules of the institution, were most satisfactory. In 1847 a church was organized, consisting of sixteen members.

In 1849 Mrs. Ramsey was removed by death. Mr. Ramsey was obliged to retire from the mission on account of his health, and some others of the missionary force also retired. Their places were filled by the Revs. Alex. Reid, C. R. Gregory and wife, and A. J. Graham.

The following years were years of progress and encouragement. The numbers in the school sometimes reached 120 or 130; and Mr. Reid said, in 1855, that "he could get 500 pupils into the school on a few days' notice, if they were open to receive and instruct so many." In preaching tours the missionaries in all the Councils met the "Spencer boys;" so that evidently the academy was a fountain, sending forth influences all over the Choctaw Nation.

The year 1854 was signalized by a great work of grace at one of the preaching-points called Six-towns. Deeply interesting meetings were held, and "in less than one year between 90 and 100 were gathered into the Church of Christ, and gave the most satisfactory evidence of their conversion. Upwards of sixty children were baptized."

The same blessed influences were felt the next year. At another "big meeting," between sixty and seventy expressed concern for their souls, and thirty persons were received into the church, of whom ten were students of the academy, making 125 within the year. The result was the establishment of a church at Six-towns, and a station there.

The same year—1856—a girls' boarding-school was

opened at Good Water, one of the old stations of the American Board. Rev. H. Balentine with a corps of teachers entered upon the work there. It was designed to accommodate forty-four pupils, and was soon filled, besides having many day-scholars in attendance. Regular religious services were kept up at seven different points, at several of which the Indians had built neat log churches, and small houses for the Saturday and Sabbath-schools before mentioned. The number of communicants in the churches in 1859 was 213; of scholars, 171.

In 1859 the mission was greatly enlarged by the transfer to it of the missions previously conducted by the American Board. The mission as transferred comprised seven ordained missionaries, among whom were the venerable Rev. Cyrus Kingsbury and Rev. Cyrus Byington, six native preachers and helpers, ten stations, twelve churches and an aggregate membership of 1467. There were three day and three boarding-schools, with a school roll of 445 scholars.

The mission was greatly blessed during the year. In several of the churches additions were received, and a new church of 48 members was organized at a station called Jack's Forks. The prospects for successful work for the Master were bright, when the war with its blighting influence swept over the field, and brought all to an end before another year had passed. A large number of the missionaries and teachers were compelled to withdraw, but many of the older workers remained with the churches.

In 1882, the Spencer Academy, which had for several years been under the care of the Southern Church, was relinquished by them. It was again taken under the care of our Board, and Rev. O. P. Stark appointed superintendent. A new building was erected by the Council in a better location, and the number of students was soon nearly 100. The care of the Choctaw Mission was assumed by the Board of Home Missions in 1887.

The Chickasaw Mission

The Chickasaws occupy a Reservation in the Indian Territory, west of the Choctaws, and bordering on the Texas line. They number about 6,000. The mission among them has been in great part educational, and arose out of a proposal of the Indian Department, in 1849, to place under the direction of the Board a boarding-school for girls, to contain eighty or a hundred scholars, offering to erect the buildings and to furnish funds for the support of the school. Similar schools

had been placed under the care of the Episcopal and Southern Methodist Churches. The Board accepted the proposition, and appointed Mr. J. S. Allen to superintend the erection of buildings. Various hindrances prevented the completion of them, however, till 1852, when the school was opened with forty scholars. The Chickasaws manifested the greatest interest in the work—so much so that their council voted $6,000 additional to complete the buildings.

Two stations were occupied, Wapanucka, where the girls' seminary was situated, with Rev. H. Balentine as superintendent, and Boggy Depot, where Rev. A. M. Watson and wife were stationed. A force of nine teachers and assistants was on the ground in 1853, and the school opened with bright prospects.

A church was formed at Boggy Depot in 1852; another at Wapanucka is reported in 1855. Rev. Allen Wright, a native preacher, was stationed at Boggy Depot in 1860.

The school, notwithstanding hindrances from a too frequent change of teachers, yet accomplished a noble work. Many hundred girls were educated there in all that would fit them for usefulness in their nation. In 1860, inasmuch as the Indians were not willing to make such pecuniary provision as the committee thought necessary to keep the school in efficient operation, and as they seemed desirous of undertaking the management of it themselves, the Board yielded to their wish, and its connection with the school ceased.

This mission was brought to a sudden close by the Civil War. It was assumed by the Southern Presbyterian Church in 1861.

Indian Missions in New Mexico.

There are about 28,928 Indians connected with the different government agencies in New Mexico. Of these the Board has attempted missionary operations among the Navajoes, numbering about 8,000, and the Pueblo or Village Indians, about 8,254 in number. Both of these tribes are described as partially civilized, temperate, truthful, friendly, and willing to have schools opened for their children.

In 1868 Rev, J. M. Roberts and wife were appointed missionaries to the Navajoes. Mr. Roberts gathered together a small number of children, and thus commenced his work. As no good interpreter could be obtained he was not able to hold religious services nor conversation.

In 1870 Rev. J. Menaul and wife were also sent to this mission; but Mr. Menaul soon accepted an appointment to

medical work under the agency. Mrs. Menaul conducted very successfully a school of about thirty scholars.

In 1872 Mr Roberts received an appointment as teacher among the Pueblos. A number of other teachers were sent by the Board at different times to labor among these Indians, being supported by the Indian Department. Of their missionary labors, however, we have no report.

This kind of work was continued under many discouragements, the Board having expended about $13,000 in all, until 1877, when the Presbytery of Santa Fé placed the work under the charge of the Home Mission Board, by which it has been carried on since that time.

General Facts.

The record of the Board from its organization to 1886, shows a list of 453 missionaries of all classes who were engaged in these missions, and an expenditure for the Indians of $525,000, the free gift of our churches, besides $520,000, entrusted to it by the government for educational work.

Over 3000 persons were brought, during that time, from heathenism into the Christian Church (exclusive of nearly 2000 transferred from the American Board, converts among the Choctaws, the Senecas, and the Dakotas), besides many thousands more who were elevated in character and morals by the Bible light and influence around them, but who never united with the church. At least 6000 children were taught in the mission schools, besides great numbers more who received instruction in the government schools, and were thus prepared for useful lives.

These missions were certainly the chief agencies in the civilization, or semi-civilization of many tribes,—the Senecas, some of the Chippewa and Dakota bands, the Omahas, Iowas, Creeks, Seminoles, Choctaws and others.

Missions are also carried on among the Indians by the Methodists, Baptists, Episcopalians, American Board, Southern Presbyterians, Southern Baptists, Southern Methodists, Moravians, and Friends.

The total Indian population of the United States (exclusive of Alaska, 30,178) is, according to the Report of the Commissioner of Indian Affairs for 1897, 250,430. Of these there are five civilized tribes numbering 70,246. Those under the care of the government number 180,183, and nearly 50,000 of their children are receiving education in schools of various kinds.

Missionaries among the North American Indians.

*Died. †Transferred from the American Board. Figures, Term of Service in the Field ‡Transferred to Board of Home Missions.

CHICKASAWS, 1849–1861.

Allan, Mr. James S., 1849–1855
Allan, Mrs., 1849–1855
Balentine, Rev. H., 1859–1861
Balentine, Mrs., 1859–1861
*Barber, Miss Sarah P., 1855–1859
Brower, Mr., 1858
Brower, Mrs., 1858
Burns, Rev. J. H., 1855–1856
Burns, Miss Mary J., 1853–1856
Culbertson, Miss L., 1858–1860
Davis, Mr. J. L., 1852–1856
Downing, Miss C. B., 1859–1860
Eddy, Miss Clara W., 1853–1860
Green, Miss H. M., 1852–1855
*Greenleaf, Miss M. C., 1856–1857
*Lee, Miss Flora, 1855–1859
Long, Miss Sarah R., 1859–1861
McCarter, Mr. J. C., 1852–1860
McCarter, Mrs., 1860
McLeod, Miss E. M., 1859–1860
Mathers, Miss Esther, 1855–1859
Ogden, Miss Anna, 1855–1856
Shellabarger, Miss M., 1853–1854
Stanislaus, Miss Clara, 1857–1860
Thayer, Miss M. J. F., 1854–1858
Thompson, Miss F. K., 1852–1855
Turner, Miss Anna M., 1859–1860
Vance, Miss Mary, 1859–1860
Watson, Rev. A. M., 1852–1853
Watson, Mrs., 1852–1853
*Wilson, Rev. C. H., 1855–1859
Wilson, Mrs , 1855–1859
Wilson, Miss Mary J., 1853–1854

CHIPPEWAS (MICHIGAN), 1838–1871.
CHIPPEWAS (LAKE SUPERIOR), 1852–1890.

Baird, Rev. Isaac, 1873–1884
Baird, Mrs. (Miss M. L. Tarbell, 1872), 1874–1884
Beach, Miss P. A., 1858–1860
‡Blatchford, Rev. H.,
Bradley, Mr. Henry, 1841–1846
Bradley, Mrs., 1841–1846
Cowles, Miss H. L., 1853–1854
Dougherty, Rev. Peter 1838–1871
Dougherty, Mrs., 1840–1871
Dougherty, Miss H., 1860–1862
Dougherty, Miss S., 1862–1866
Dougherty, Miss N., 1873–1875
‡Dougherty, Miss S. A., 1873
‡Dougherty, Miss C. H., 1885
Ells, Mrs. M., 1885
Fleming, Rev. John, 1838–1839
Fleming, Mrs., 1838–1839
Gibson, Miss C. A., 1859–1862
Gibson, Miss M. E., 1862–1865
Guthrie, Rev. H. W., 1855–1857
Isbell, Miss W. A., 1853–1859
Maclarry, Miss M., 1879–1884
Mills, Rev. S. J., 1871–1872
Mills, Mrs., 1871–1872
Phillips, Miss H. N., 1871–1875
Porter, Mr. Andrew, 1847–1871
Porter, Mrs., 1847–1871
Porter, Mr. John, 1854–1861
Porter, Mrs., 1854–1861
Porter, Miss Ann, 1852–1868
Spees, Rev. F., 1884
Spees, Mrs., 1884
Turner, Mr. J. G., 1853–1853
Turner, Mrs., 1853–1858
Verbeck, Miss S., 1871–1878
Walker, Miss Lydia B., 1873–1875
Whiteside, Mr. J. K., 1850–1852
Whiteside, Mrs., 1850–1852
Williamson, Mr. A. W., 1872
Wright, Rev. S. G., 1884
Wright, Mrs., 1884

CHOCTAWS, 1845–1887.

Ainslie, Rev. George, '52–'56; 1858–1861
*Ainslie, Mrs., 1861
Balentine, Rev. H., '50–'52; 1855–1859
Balentine, Mrs., '50–'52; 1855–1859
Betz, Mr. Joseph S., 1846–1855
*Betz, Mrs., 1847–1855
Bissell, Mr. Lewis, 1846–1849
Burtt, Mr. Robert J., 1853–1857
Burtt, Mrs., 1855–1857
*Byington, Rev. Cyrus, 1859–1861

Byington, Mrs., 1861
*Copeland, Rev. C. C., 1859–1861
Culbertson, Miss L., 1860–1861
Davidson, Miss Maria, 1855–1856
Denny, Miss M. E., 1856–1858
Diament, Miss Eliz., 1857–1861
Downing, Miss C. B., 1860–1861
*Dutcher, Miss Susan, 1848–1851
Eddy, Miss Clara W., 1860–1861
Edwards, Rev. J., '51 53; 1859–1861
Edwards, Mrs., 1851–1853
Eells, Rev. Edward, 1855–1856
Eells, Mrs., 1855–1856
Evans, Mr. Edward, 1853–1860
Evans, Mrs, 1853–1860
Fishback, Chas., M.D., 1848–1849
Frothingham, Rev. J., 1857–1859
Frothingham, Mrs., 1857–1859
Gardiner, Mr. C. H., 1846–1849
*Gardiner, Mrs., 1846–1849
*Graham, Rev. Alex. J, 1849–1850
Gregory, Rev. C. R., 1849–1850
Gregory, Mrs., 1849–1850
Hancock, Miss E. Y., 1858–1859
Hitchcock, Miss J. M., 1857–1861
Hobbs, Rev. S. L., M.D, 1859–1861
Hobbs, Mrs., 1859–1861
Hollingsworth, Miss J. S., 1855–1856
*Hotchkin, Rev. E., 1859–1861
Hotchkin, Mrs, 1859–1861
Ives, Mr. Charles P., 1860–1861
Jackson, Rev. Sheldon, 1858–1859
Jackson, Mrs., 1858–1859
Jones, Mr. J., 1859–1861
Jones, Mrs., 1859–1861
Kingsbury, Rev. C., 1859–1861
Kingsbury, Mrs., 1859–1861
Lee, Mr. S. O., 1859–1861
Lee, Mrs., 1859–1861
Libby, Mr. S. T., 1859–1861
Libby, Mrs., 1859–1861
Long, Miss Sarah R., 1860–1864
Lowrie, Mr. Reuben, 1852–1853
McBeth, Miss Sue, 1859–1861
McLeod, Miss E. M., 1860–1861
McLure, Mr. Joseph, 1846–1847
McLure, Mrs., 1846–1847
Martin, Miss Emily O., 1856–1857
Mitchell, Miss H. N., 1855–1856
Moore, Rev. G. L, 1856–1857
Moore, Mrs., 1856–1857
Morehead, Miss Nancy, 1859–1861
Morrison, Miss E. J., 1846–'54; '56–59
Nourse, Mr. J. H., 1853–1854
Nourse, Mrs., 1853–1854
*Ramsay, Rev. J. B., 1846–1849
*Ramsay, Mrs., 1846–1849
Reid, Rev. Alex., 1849–1861
*Reid, Mrs. Elizabeth, 1854
*Reid, Mrs (Miss F. K. Thompson, 1850), 1855–1861
‡Schermerhorn, Rev. F., 1883
‡Schermerhorn, Mrs., 1883
‡Schermerhorn, Mr. L., 1883
*Silliman, Rev. C. J., 1855–1856
Stanislaus, Miss C., '55–56; '60–61
*Stark, Rev. O. P., '46–49; '59–61; '82
Stark, Mrs., 1859–1861
Turner, Mr. Joseph C., 1850–1852
Wentz, Rev. H. A., 1857–1860
Wiggins, Mr. N., 1857–1861
Wiggins, Miss Sarah, 1857–1859
Wilson, Rev. Jonathan, 1856–1857
Young, Mr. Robert J., 1856–1861
Young, Mrs., 1861

CREEKS, 1842–1887.

Baldwin, Miss E. J., 1876–1885
Balentine, Rev. H., 1848–1850
Balentine, Mrs., 1849–1850
Bardue, Miss L., 1884
Bowen, Miss Mary, 1850–1852
Brown, Miss S. G., 1876–1877
Buckbee, Miss Cora, 1885–1887
Chambers, Miss Effie, 1886–1887
Cole, Miss P. A., 1880–1887
Craig, Mrs. A. A. (Miss A. A. Robertson, '71), 1876–1883
*Cronwhite, J. J., 1884–1885
Cronwhite, E. L., 1885
Davis, Mr. J. P., 1858–1861
Denton, Miss L., 1884
Diament, Rev. J. N., 1883–1887
Diament, Mrs., 1883–1887
Diament, Miss Eliz., 1854–1856
Diament, Miss Naomi, 1854–1856
Eakins, Rev. D. W., 1848–1850
Eddy, Miss Clara W., 1852–1853
Edwards, Miss Katie, 1870–1872
Freeland, Miss R. M., 1885
Garrison, Miss Jane, 1857–1860
Golde, Mr. Elias, 1854
Golde, Mrs., 1854

Green, Miss H. M., 1851–1852
Green, Miss Lilian, 1880–1882
Hall, Miss Nellie, 1882–1883
Herod, Mrs. M., 1883
Hoyt, Miss Nancy, 1849–1850
Irwin, Miss M., 1878–1879
Jones, Mr. J., 1858–1859
Jones, Mrs., 1858–1859
Junkin, James, M.D., 1851–1852
Junkin, Mrs., 1851–1852
Junkin, Mr. Jos. B., 1850–1853
Junkin, Mrs., 1850–1853
Keys, Miss E. L., 1885–1887
Keys, Miss Fanny, 1885–1887
Limber, Rev. John, 1844–1845
Loomis, Rev. A. W., 1852–1853
*Loomis, Mrs., 1852–1853
Loughridge, Rev. R. M., '41–61; '80
*Loughridge, Mrs. O., 1842–1845
*Loughridge, Mrs. M. A., 1846–1850
Loughridge, Mrs., '61; 1880–1887
Marshall, Warren, 1886–1887
McCay, Miss H. J., 1877–1880
McCullough, Mr. R. B., 1860–1861
McCullough, Mrs., 1860–1861
*McEwen, Mr. Alex. 1853–1854
McGee, Rev. R. C., 1878
*McKean, Miss M. H., 1856–1860
McKinney, Rev. E., 1843
McKinney, Mrs., 1843
Mann, Mrs. A., 1883
Mills, Miss Joanna, 1858–1861
Porter, W. M., 1886
Price, Miss Mary, 1854–1856
Ramsay, Rev. J. Ross, 1850–1852
*Ramsay, Mrs. Jane M., 1850–1852
Reid, Mrs. Elizabeth, 1852–1857
Richards, Mrs. M. E., 1880
*Robertson, Rev. W. S. '50-61; 66-81
‡Robertson, Mrs. A. E. W., '50–61; '66–82
Russell, Miss N. C., 1873–1874
Shepherd, Miss N., 1850–1861
Shepherd, Miss S. O., 1869–1872
Smith, Miss A. E., 1886
Snedaker, Miss E., 1883–1884
Stanislaus, Miss Clara, 1852–1855
Talbot, Miss Jane H., 1857–1859
Templeton, Rev. W. H., 1851–1857
*Templeton, Mrs. C. M., 1852–1857
Vance, Miss Mary, 1860–1861
Warren, Marshall, 1886
Welch, Miss Addie, 1884–1885
Welch, Miss Lizzie, 1885
Whitehead, Miss L. P., 1884–1887
Whitehead, Miss M., 1885–1887
Whitehead, J. P., 1883–1887
Whitehead, Mrs., 1883–1887
Wilson, Miss A., 1884–1887
Wilson, Miss Mary, 1868–1871
Worcester, Leonard, 1868–1871
Worcester, Mrs., 1868–1871
Yargee, Mrs. J., 1884

DAKOTAS, 1871–1893.

Aungie, Miss H., 1880–1881
Calhoun, Miss E., 1873–1875
Dickson, Miss J. B., 1878
Lindsay, Rev. E. J., 1890
Lindsay, Mrs. (Miss N. Hunter, 1880), 1890
McCreight, Miss C. C., 1880
Miller, Miss A. L., 1888
Sterling, Rev. C. G., 1886
Sterling, Mrs., 1886
Chapin, Rev. M. E., 1883–1885
Chapin, Mrs., 1883–1885
*Williamson, Rev. T. S., M.D., 1835–1879
*Williamson, Mrs., 1835–1872
Williamson, Rev. J. P., 1860
Williamson, Mrs., 1860
*Williamson, Miss N. J., 1873–1877
Wood, Rev. G., Jr., 1880–1889
Wood, Mrs., 1880–1889

IOWAS, 1835–1865.

Ballard, Mr. Aurey, 1835–1837
Ballard, Mrs., 1835–1837
Bloohm, Mr. Paul, 1845–1846
Bradley, Mr. Henry, 1838–1841
Bradley, Mrs., 1838–1841
Coon, Rev. S. H., 1845
Coon, Mrs., 1845
Diament, Miss Eliz., 1864–1865
Donaldson, Miss L., 1853–1864
Fullerton, Miss Martha 1855–1860
Hamilton, Rev. Wm., 1837–1853
Hamilton, Mrs., 1837–1853
Hardy, Mrs. Rosetta, 1838–1839
Higley, Miss Susan A., 1854–1855
Irvin, Mr. Francis, 1841–1847
Irvin, Mrs., 1841–1846

Irvin, Rev. Samuel M., 1837–1864
Irvin, Mrs., 1837–1864
Lilley, Miss Mary, 1864–1865
McCain, Rev. Wm., 1855
McCreary, Mrs. R. B., 1855–1864
McKinney, Rev. E., 1846–1847
McKinney, Mrs., 1846–1847
Patterson, Miss M. A., 1859–1862
Rice, Rev. George S., 1857–1859
Robertson, Rev. W. S., 1864–1866
Robertson, Mrs., 1864–1866
Rubeti, Miss Margt., 1864–1866
Shepherd, Mr. E. M., 1835–1836
Shepherd, Mrs , 1835–1836
Shields, Miss Cora A., 1860–1861
Turner, Miss A. M., 1862–1864
Washburne, Mrs. 1865–1866
Waterman, Miss S. A., 1850–1854
Welch, Miss C., 1865–1866
Williams, Mr. James, 1854–1864
Williams, Mrs., 1863
Wilson, Miss Sarah J., 1855

KICKAPOOS, 1856–1860.

Cogan, Miss Hortense, 1858–1860
Conover, Miss Mary, 1857–1858
Honnell, Rev. W. H., 1856–1857
Hubbell, Mr. E., 1856–1857
Hubbell, Mrs , 1856–1857
Shields, Miss Margt. J., 1857
Thorne, Rev. A. E., 1857–1860
Thorne, Mrs., 1857–1860

NEZ PERCES, 1871–1893.

*Ainslie, Rev. George, 1872–1875
Ainslie, Mrs., 1872–1875
*Cowley, Rev. H. T., 1871–1873
Cowley, Mrs., 1871–1873
Coyner, Mr. J., 1873–1874
Coyner, Mrs., 1873–1874
Deffenbaugh, Rev. G. L. 1878–1888
*Deffenbaugh, Mrs., 1881–1884
Deffenbaugh, Mrs., 1885–1888
‡McBeth, Miss S. L., *'96; 1873
‡McBeth, Miss K. C., 1879
Martin, Rev. S. N. D., 1873–1875
Martin, Mrs.,
*Spalding, Rev. H H., 1871–1874
Spalding, Mrs.,

NEW MEXICO MISSION, 1868–1874.

Annin, Rev. J. A., 1871–1873
Annin, Mrs., 1871–1873
Annin, Miss L. A., 1871–1873
Crane, Mr. W. F., 1873–1874
Crothers, Miss M. L., 1871–1872
McElroy, Mr. P., 1871–1872
McElroy, Mrs., 1871–1872
Menaul, Rev. J., 1870–1873
Menaul, Mrs., 1870–1873
Raymond, Mr. C. C., 1872–1873
Raymond, Mrs. 1872–1873
Roberts, Rev. Jas. M., 1868–1873
Roberts, Mrs. 1868–1873
*Truax, Rev. W. B., 1872–1873
Truax, Mrs., 1872–1873

OMAHAS, 1846–1890.

‡Barnes, Miss M. L., 1883
Betz, Mr. Joseph, 1860–1863
Betz, Mrs., 1860–1863
Black, Mr. Isaac, 1860–1867
Black, Mrs., 1860–1867
Bloohm, Mr. Paul, 1846–1847
Bower, Miss Mary, 1866–1867
Bryant. Miss M., 1881–1882
Burtt, Rev. R. J., 1860–1866
Burtt, Mrs., 1860–1866
Copley, Miss J., 1882–1883
Copley, J. F., 1884–1889
Copley, Mrs., 1885–1889
Diament, Miss N , 1863–1865
Dillett, Mr. James C , 1853–1855
Dillett, Mrs., 1853–1855
Ensign, Miss Helen, 1857–1858
Estill, Miss M. S , 1880–1881
‡Fetter Miss M. C., 1881
Fullerton, Miss M., 1850–1852
‡Hamilton, Rev. Wm., 1853–1857; 1867
*Hamilton, Mrs., '53–57; '67–68
‡Hamilton, Mrs , 1869
Hamilton, Miss Maria, 1858–1860
‡Hamilton, Miss Mary, '63–64; '66
Higbee, Miss L., 1847–1849
*Irvin, Rev. S. M., 1880–1887
Jennings, Miss. M., 1880–1882
Jones, Mr. David, 1852–1857

Jones, Mrs.,	1852–1857	Reed, Mr. David E.,	1847–1852
Lee, Mr. S. O.,	1865–1869	Robb, Mr. C.,	1863–1864
Lee, Mrs.,	1865–1869	Robb, Mrs.,	1863–1864
Long, Mrs. C. W.,	1858–1860	Selleck, Mr. C. S.,	1857–1858
*McKinney, Rev. Ed.,	1846–1853	Selleck, Mrs.,	1857–1858
McKinney, Mrs.,	1846–1853	Smith, Miss Emily,	1857–1860
Mills, Miss Joanna,	1865–1868	Sturges, Rev. C., M.D.	1857–1860
Partch, Mr. H. W.,	1881–1884	Sturgess, Mrs. Sarah J.,	8157–1860
Partch, Mrs.,	1881–1884	‡Wade, Mrs. M. C.,	1882
Rolph, Mr. J. R.,	1857–1858	Woodin, Miss Eva M.,	1886–1889
Rolph, Mrs.,	1857–1858	Woods, Miss Mary E.,	1852–1854

OTOES, 1856–1859.

Conover, Miss Mary,	1857–1859	Hickman, Rev. Gary,	1858
Conover, Miss S. E.,	1857–1858	Lowe, Mrs. Alexander,	1857–1858
Guthrie, Rev. H. W.,	1858–1859	Murdock, Rev. D. A.,	1857
Guthrie, Mrs.,	1858–1859	Steelman, Miss C. A.,	1859

SAC AND FOX, 1883–1889.

Ball, Miss Dora,	1884–1885	‡Skea, Miss A.,	1884–1889
Shepard, Miss M. A.,	1885–1886		

SEMINOLES, 1848–1887.

Davis, Miss Elizabeth,	1885–1887	Lilley, Miss Margaret,	1855–1857
Davis, Miss Susan,	1883–1887	McCay, Miss H. J.,	1881–1883
Diament, Miss M. A ,	1883–1887	Powel, Mrs. H.,	1883–1885
Gillis, Rev. J.,	1873	Ramsay, Rev. J. R.,	
Gillis, Mrs.,	1873		'56–61 ; '66–87
Junkin, Jas. G., M.D.,	1885–1887	Ramsay, Mrs.,	'56–61 ; '66–87
Junkin, Mrs.,	1885–1887	Ramsay, Miss M.,	1879–1880
Lilley, Rev. John,	1848–1861	*Ramsay, Miss Adaline,	1880–1887
Lilley, Mrs.,	1848–1861		

SENECAS, 1870–1893.

Ball, Miss Olivia P.,	1886–1888	‡Runciman, Rev. Geo.,	1888
*Barker, Rev. W. P.,	1877–1880	‡Runciman, Mrs.,	1888
Barker, Mrs.,	1877–1880	‡Trippe, Rev. M. F.,	1881
Ford, Rev. G.,†	1868–1875	‡Trippe, Mrs.,	1881
*Ford, Mrs.	1868–1875	*Wright, Rev. Asher,†	1820–1875
‡Hall, Rev. William,†	1834	*Wright. Mrs.,	1833–1886
Hall, Mrs.,	1834–1882		

SPOKANS, 1875.

*Cowley, Rev. H. T.,	1875	Cowley, Mrs.,	1875

WEAS, 1833–1838.

Boal, Miss Martha,	1833–1834	Henderson, Miss N.,	1833–1836
Bradley, Mr. Henry,	1834–1838	Kerr, Rev. Joseph,	1833–1837
Bradley, Mrs.,	1838	Kerr, Mrs.,	1833–1837
Bushnell, Rev. Wells,	1833–1835	Lindsay, Mr. F. H.,	1835–1836
Bushnell, Mrs.,	1833–1835	Lindsay, Mrs.,	1835–1836
Duncan, Mr. James,	1838	Shepherd, Mr. E. M.,	1834–1835
Fleming, Rev. John,	1837–1838		

WINNEBAGOES, 1868–1890.

‡Findlay, Rev. Wm. T., 1887
‡Findlay, Mrs., 1888
Martin, Rev. S. A. D., 1881–1888
Martin, Mrs., 1881–1888
Wilson, Rev. J. M., 1868–1869

Books of Reference.

A Century of Dishonor. Helen Hunt Jackson. $1.50.
Among the Pimas. Rev. C. F. Whittemore. 50 cents.
Annual Reports of the U. S. Commissioner of Indian Affairs.
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Dahcotah, or Life and Legends of the Sioux. Mrs. M. H. Eastman. $1.50.
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Life of David Brainerd. Jonathan Edwards. 60 cents.
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Mary and I; or, Forty Years with the Sioux. S. R. Riggs. $1.50
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The Gospel Among the Dakotas. S. R. Riggs. $1.50.
The Oregon Trail. F. Parkman.

Persia

MAP OF
PERSIA
SCALE OF MILES.
0 50 100 200 300
BLACK SEA
CASPIAN SEA
TURCOMANIA
Sandy Desert
Great Salt Desert
Syrian Desert
Arabian Desert
Khorassan
Yezd
Kerman
Larristan
Irak Ajemi
Irak Arabi
Khuzistan
Farsistan
Mesopotamia
Armenia
Kurdistan
Georgia
Caucasus
Trebizond
Erzroum
Mt. Ararat
Tiflis
Baku
Tabriz
Ardabil
Shusha
Erivan
Khoi
Salmas
Oroomiah
Maragah
Sultania
Kasbin
TEHERAN
Amol
Sarre
Meshed
Nishapoor
Sharood
Towrone
Semnoon
Damavend
Sava
Hamadan
Kermanshah
Koom
Kashan
Merinjab
Nathunz
Ispahan
Julfa
Nain
Kupa
Yezd
Gustan
Khubees
Taft
Mihrabad
Abadeh
Estardjan
Koomishah
Dizful
Shuster
Susa
Ruins
Hillah
Ruins of Babylon
Bagdad
Mosul
Nineveh
Aleppo
Antioch
Damascus
Palmyra
Ruins
Jerusalem
Jericho
Dead Sea
Jaffa
Gaza
Acre
Tyre
Sidon
Beyrout
Tripoli
Latakia
Cyprus
Nicosia
Famagusta
Rhodes
Mediterranean Sea
Suez
Isthmus
Mt Hor
Mt Horeb
Mt Sinai
Nefood of Sand Pass
Shomer Beduins
Jebel Shomer
Red Sea
Persian Gulf
Bassorah
Dorak
Kengeen
Khubbes
Kermah
Jumalee
Darabjerd
Bushire
Mahlu
Pasa
Feruzabad
Deraia
Kerran
Lar
Conjoon
Kowrestan
Gomberoon
Minah
Yackulon
Bahrein
Keish
Tusk
Sirrek
Muscat
Gulf of Oman
Arabia Petrea
Arabia Deserta
Sea of Aral
Khiva
Bokhara
Merve
Herat
Candahar
Afghanistan
Beloochistan
Sarakhs
Abiverd
Attruck R.
Khiaban
Sunkila
Darabad
Kafir
Khaff
Toorsheez
Bernoon
Tubbus
Darq
Razabad
Neh
Chayan
Nishapoor

PERSIA.

The Country

Persia is notably a Bible land. To it belonged Cyrus the Great, Darius, his son Xerxes (the Ahasuerus of Esther), Artaxerxes, Esther, Mordecai, and the wise men who were the first of the Gentile world to greet and worship the Messiah. When Assyria had led the Jews captive to Babylon, it was Persia that humbled that power and restored Judah to her native land. With her people the lost tribes mingled and coalesced. Of the former magnificence and splendor of this kingdom one may even now gain some faint impression by a visit to the wonderful ruins of Persepolis. Beneath the surface of her territory, too, sleep the remains of Nineveh and Babylon, destined, no doubt, to yield to coming explorers many another precious secret of their ancient life, which shall be also a confirmation of the Scriptures.

Persia is from its location isolated, and must remain so until traversed by railways, an innovation which apparently only foreign capital and enterprise are likely ever to effect. At present the nearest point that can be reached by rail is Agstafa on the road which connects the Black and Caspian Seas, two hundred miles from the Persian border. Between the two rival empires of British India and Russia, on the highway between Europe and Asia, Persia sits intrenched.

The area of modern Persia, though only a fraction of the ancient empire, is still large. It extends nine hundred miles from east to west, and seven hundred miles from north to south, embracing about 648,000 square miles of territory; sixteen times as much as the State of Ohio. Three-quarters of this is desert ; and much of the remainder—even of those parts which, like the country along the shores of the Caspian, and on the western border, are exceedingly fertile—is but sparsely inhabited.

The basin of Lake Oroomiah is a splendid region of country, being well watered, having a climate and soil hardly excelled by any spot upon the globe, and yielding in perfection almost every product of the temperate zone. On the Persian Gulf the country is low, sandy and very hot. Along the Caspian Sea we have a region tropical in its fruits and

verdure. Elsewhere the kingdom presents an immense plateau, with pure and bracing air, with mountains breaking up the surface in all directions, with occasional beautiful valleys and vast salt deserts. Though on the whole so poor a country, dry and thirsty, parched by the drought in summer, desolate in winter, and uninviting to strangers, it is nevertheless passionately loved by the Persians. A thousand bards chant its praises as "the land of the rose and the nightingale, the paradise of the earth."

The Government

This takes the form of an absolute monarchy. The King, who is called the *Shah*, or by the more fulsome title Shah-in-Shah, *i. e.*, King of Kings, is restrained by no constitutional or legal checks, and can even put to death any of his subjects at will. So, also, in the governments of the twenty-five provinces into which the realm is divided, the high officials of all classes exercise almost absolute power; the government interposing little restraint, so long as the yearly revenue of about $8,000,000 is realized. Such a despotism, and the consequent insecurity of life and property, combined with the fact that the villages are owned for the most part by noblemen, who become responsible to the Shah for the taxes, and who practice the most cruel extortions, furnish abundant explanation of the slow advance made by the country, notwithstanding the intelligence and industry of the people.

The assassination of the Shah Nasr-ed-din, May 1st, 1896, removed an enlightened and progressive sovereign, whose reign of nearly fifty years brought great benefits to his people. Our missions were indebted to him for constant friendship and protection, as well as for substantial assistance. It is hoped that his successor, Muzaffar-ed-Din, whose relations with our medical missionaries have always been most cordial, may follow the liberal policy of his predecessor.

The People

It is interesting to remember that in the modern inhabitants of Persia, the direct descendants of the ancient Medes and Persians, we have the remnant of the Japhetic stock. The Europeans and Hindoos have emigrated, but these have remained by the ancestral home. And so it is not strange that they pronounce the words "father," "mother," "brother," "daughter," in very much the same accents as we do.

Physically, Persians are among the very noblest specimens of the human race—"manly and athletic, of full

medium stature, fine forms, regular Caucasian features, complexion dark, hair abundant and black; well-formed head; eyes large, dark, lustrous; features regular and serious; beard flowing; a broad-breasted, large-limbed, handsome person, with carriage erect, dignified and graceful." Now, as in the days of Esther, they are fond of dress and show, being courtly also and polite, and even convivial; but, though "luxurious in their tastes, they are yet hardy and temperate, enduring privation with patience, living much in the open air, delighting in the horse and chase and abhorring the sea."

Intellectually, the Persians are quick of perception, fond of discussion, imaginative, with a fine memory, showing aptitude for the sciences and for the various mechanical arts.

They are a nation of poets and poetry-lovers. The minstrel in every village is often surrounded by impassioned crowds. Modern Persia is in that state of culture in which minstrel poetry is the passion of all classes, and quotations from their classic authors are common upon the lips of even the rudest peasants and shepherds.

As to the social condition of the mass of the people, much may be inferred from what has been said of the government. Their condition is one not much above serfdom, and when a village changes owners the people are usually transferred with it to the new master. The extortions practiced are oftentimes pitiless. The serf-like tenant "is seldom permitted to furnish his own seed, but for the tillage and irrigation, teams, implements, harvesting and garnering, he receives one-third of the crop, often but a fourth, or in case he provides the seed, one-half, from which he is to pay his taxes and feed a set of hungry servants of the master, employed to oversee the ingathering of the crops. Often, too, the master takes up his abode for the summer in his village, laying the poor serfs under contribution to maintain himself and family, servants and horses." It is not strange that under such grinding tyranny famine should so often visit the land and sweep off the people by tens of thousands. The only wonder is that the people thus downtrodden and crushed have preserved any traces of noble ambition.

The average dwelling of the peasant consists of a single apartment, with floor and walls of earth, while the roof is a mass of the same material supported by beams and pillars. The *tandour*, or oven, is a deep hole at one side, lined with burnt clay, where all cooking is done, with dried manure

for fuel; the acrid smoke fairly glistens on the walls. An opening in the roof answers for chimney and window. In this one room all work, eat and sleep, usually three or four generations.

But the darkest feature of their social life appears in the place and treatment generally accorded to the women. "Man is the tyrant and woman the drudge of all, she doing the hardest work without sympathy or love, in the midst of frequent brawls, expected beatings, and ready, when opportunities offer, to return bitter oaths and revilings." Any traveler in this region will see that the wives and mothers and daughters are put upon the same level, for the most part, as beasts of burden.

You can see them in the mountains carrying heavy loads upon their backs, with scarcely strength enough to drag one foot after another; while just behind them, mounted upon his ox or donkey, rides the brutal husband or father—here called "lord"—taking his ease and enjoying his pipe. Buffaloes and oxen are cared for with far more tenderness than wives, and have a money value far exceeding theirs. Girls are not considered as worth educating, but grow up in wild ignorance, having no higher ambition than to be married at an early age (twelve to fifteen) and to be the mothers of large families of sons. And to such ignorant, neglected creatures have been given for centuries the care and nurture of Persian youth.

Religion.

But if we would be intelligent as to the real causes of the physical and moral condition of this interesting people, we must glance at the religions of Persia. These are four in number.

Zoroastrianism

The faith of Zoroaster was the dominant religion of Persia from very early times until the conquests of Mohammed, in 641 A.D. It carries us back to the time when the Japhetic race was still one family on the plains of Persia, before the Hindoos had emigrated to the East, and the various tribes which peopled Europe had started on their westward course. Says Dr. J. H. Shedd:

"There is much to show that the faith of that early day was the worship of the one living and true God Such are the breathings of the earliest hymns of the Zendavesta, and such all the oldest religious monuments of the Persians attest. The high priest and sage of

this religion was called *Zarathrusta*, a word taken by the Greeks and Romans to be a proper name, and changed to Zoroaster. This purest form of worship was gradually corrupted. A dualism grew up which gave to an evil principle a part of the powers of deity; worship of fire and the heavenly bodies followed. The occult sciences of the *magi* and the corrupt mysteries of Babylon were grafted on, so that the religion of the Persians in the time of Cyrus and Esther was different from the original. It was an intermixture of idolatry with the worship of the God of Heaven. Still, the Persian faith was the purest found outside of divine revelation. As the Hebrew among the Semitic races, the Persian among the Japhetic alone was found faithful in keeping the Creator above the creature. It distinguished the evil from the good, and referred the origin of evil to a wicked spiritual enemy. The war waged against this evil was real, earnest, unceasing, and to result in victory. It predicted that a Saviour should come at last to abolish death and raise the dead. And it is instructive to observe how this fidelity, though so imperfect, was acknowledged of Jehovah. The prophets are commissioned to utter denunciation, captivity, desolation or complete destruction upon Egypt, Tyre, Syria, Nineveh, Babylon, and the smaller nations surrounding Palestine. Persia is a marked exception. Two hundred years before the event, the Lord predicted the birth of Cyrus by name, calling him His anointed, shepherd, servant (Isaiah 41 : 25–28 and 44: 28). He was raised up to be the deliverer of the Jews, to subdue their oppressors, to restore them to their native land, 'saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid.'

"Cyrus fully acknowledged his commission in the edict 2 Chron. 36: 23—'Thus saith Cyrus, King of Persia, All the kingdoms of the earth hath the Lord God of Heaven given me; and hath charged me to build Him a house in Jerusalem, which is in Judah.' God counted the Persians as most worthy to rebuild His temple and befriend His people; and while all the other nationalities of Bible times have lost their existence, the finger of the Lord hath traced the bounds of Persia and preserved the nation and the race."

This system continued to be the ruling faith of Persia until about 630 A.D., when the Persian Emperor was bidden by "the camel-driver of Mecca" to renounce his ancestral religion and embrace the faith of the one true God, whose prophet Mohammed declared himself to be. The monarch, justly indignant, scorned the message and drove the messengers from his presence; but ere ten years had passed, the fiery hordes of Arabia had driven the King from his throne, and within ten centuries the Mohammedan religion had displaced in Persia the honored faith of Zarathrusta. The only adherents of the system now left are some five thousand souls in Yezd, a city of Persia, and one hundred thousand Parsees in Bombay.

Mohammedanism

This is the faith which for more than a thousand years has swayed and cursed the millions of Persia. It has existed under two forms—as

the orthodox or *Sunnee* system, until 1492 A.D., and since that time as the heterodox or *Sheah* system, the peculiarity of which is that it regards Ali, the son-in-law and cousin of Mohammed, as having been the only proper heir and successor of the prophet, instead of Abubeker, Omar and Osman, who are regarded by the *Sunnees* as his rightful vicars. It is wonderful with what devotion and even fanaticism the Persian Mohammedans have championed the cause of the long-dead son-in-law. He is the centre of their system and the life of their creed. In their call to prayer they say, "Mohammed is the prophet of God, and Ali the vicar of God." This departure from the regular faith, now cherished for four hundred years, has produced much contention between the Turks and the Persians, and is likely to be a fruitful cause of fresh quarrels in the years to come.

The situation suggests to Dr. Shedd's mind the remark that "Persia is the weak point of Mohammedanism," for the following reasons: (1) Because the Persians themselves are sectaries—not the defenders of the orthodox faith, as are the Turks, Arabs and Tartars, but the enemies of it. They turn for sympathy and aid to Christians rather than to their rival sect; and, being branded as heretics by the *Sunnees*, they are more accessible to the Christian missionary than other Moslems. (2) As a people, the Persians are more liberal and tolerant than the other Mohammedan nations. Practically there is more religious liberty to-day in Persia than in Turkey, notwithstanding the pressure brought to bear upon the latter country by Christian nations. It is an almost unheard-of thing for an Arab or a Turk to discuss his religion with a Christian; but the Persian invites it and enjoys it, and will listen patiently to all you can allege with reason against his religion or in behalf of your own, where he is not in dread of the *mullah* or priest. (3) It must be remembered that in Persia the Moslem system is divided against itself more than in any other land. The people originally received it under compulsion, at the hands of their conquerors, and with a vigorous protest; and they have never been content under it. New heretical sects arise from time to time, which are as fierce in their opposition to each other as though they were adherents of entirely different systems. During the last thirty years the whole body of Moslems has been convulsed by the new religion of the *Báb*, and immense numbers are adherents of a mystical faith which antedates the introduction of Islamism. (4) We

need add to these considerations only one other to demonstrate the weakness of Mohammedanism in Persia. This is the utter failure of the system, during all these twelve hundred years, to do anything for the people except to curse them. It offers no solace for life's woes; it knows no sympathy or charity. Its priesthood are sensual, treacherous and rapacious. It knows no God except a metaphysical conception, cold and lifeless. It denies the Trinity, the Bible, the Incarnation, and fosters formalism, self-righteousness and pride. It knows no heaven except an abode of the grossest sensual pleasures, and represents hell as consisting of the most exaggerated material tortures. Thus it has oppressed and degraded the people, so that they are open to discreet missionary effort beyond any other Moslem population, and results have been realized from the limited work done among them, altogether beyond expectation. It should be added that while the mass of the people in Persia proper are Mohammedans of the Sheah sect, there are in the mission field, which extends somewhat into Turkey on the west, over a million of Koords and Moslems who speak the Koordish and Turkish dialects, and belong to the Sunnee sect of Moslems.

The Christian Sects.

The Nestorians

These are sometimes spoken of as "Chaldeans," and again as "Assyrians." But for neither of these names does there exist any sufficient warrant either on historical or geographical grounds. They recognize no appellation for themselves except "Syriani." Their chief bishop claims for himself the title of "Patriarch of the East." But they will always be best known to the world as "Nestorians."

When Nestorius from Antioch, being Bishop of Constantinople, was condemned by the Council of Ephesus, in the year A.D. 431, for his alleged heretical opinions regarding the Person of Christ, the "Church of the East," with its headquarters at Seleucia-Ctesiphon, warmly espoused his cause. They were consequently cut off from communion with the Western Church. Located so far to the East, beyond the reach of the persecuting acts of the Byzantine powers, they enjoyed unusual liberty, and used it with enthusiasm to extend their faith at home and in remote lands. The growth of their church is one of the brightest and most interesting chapters in the annals of Christianity. By its

wonderful missionary enterprises churches were planted from Egypt to China, and from north of the Caspian Sea to the southern bounds of India.* The flourishing church in Persia was of their founding. It is admitted that they were more numerous than any Christian Church then existing. Nor were they conspicuous for their missionary zeal alone. Their schools, where Biblical theology and medicine were taught, were famed throughout Christendom. And when the Arabs became the patrons of science and learning, these Nestorian scholars opened to them the lore of the Greeks, and were allowed positions of honor and influence at the courts of Haroun Al Rashid and other Caliphs at Bagdad. Under the Persian and Mongol rulers, this church, eminent as well for its liberality of opinion and catholicity of spirit, as for its aggressive efforts, continued to flourish, despite seasons of severe persecution. But towards the close of the fourteenth century a terrible storm burst upon it. It was then that Timour, or Tamerlane, emerged from the far East, and swept the lands occupied by these Syrian churches as with the besom of destruction. His Mohammedan zeal added fury to his inhuman efforts to exterminate every trace of the Christian faith. He was far too successful.

The Patriarchal seat was removed from place to place in quest of a safe retreat. It is probable that about this time, in consequence of these desolating conditions, large numbers of these Christians found refuge from the tempest in the secluded fastnesses of the inhospitable mountains of Kurdistan, where they still dwell. Later, many of them ventured down upon the plains of Persia, where they have since lived, remaining, when practicable in villages by themselves, but sometimes obliged to mingle with the Mohammedans and to accept a position of inferiority.

In the sixteenth century there arose unfortunately a schism in the Church, resulting in the establishment of two Patriarchs, both holding to the same creed. One of these made Mosul his residence. In recent years a large body of this section of the Nestorian Church has conformed to the Roman Catholic Church, and is known as the "Uniat Chaldean Church," under a Patriarch, called the "Patriarch of Babylon." But in the earlier division mentioned, the larger

* In China in the province of Shinsi some years since a tablet was discovered which gives a brief history of the coming of Nestorian missionaries to China, and their favorable reception by the Emperor. For several centuries their influence continued, but persecutions and dynastic changes weakened the church, and it finally became extinct.

part of the Nestorians living in Kurdistan and Northwest Persia accepted the Patriarch Mar Shimun as their head, who established his residence in a village, among the Kurdish mountains. His successors always take the same dynastic name of Mar Shimun, and for nearly four hundred years have made their home among these lofty crags and precipitous ravines. Where the valleys broaden out into wider areas, the various tribes have built their villages, and through the centuries have maintained their national existence and their ancient faith at serious odds as against their neighbors and foes. The most important of these village groups are Tiari, Tkhoma, Jelu, Bas and Dis. These Christian mountaineers are called "Ashiret," or *tribal* Syrians, while those living outside the mountains proper are called "Rayahs," or "Rayats," *i. e.*, *subjects*. The Ashiret are semi-independent, and pay only a nominal tribute to the Turkish Government. They are a more sturdy race than their brethren the Rayahs, found on the plains, whether of Persia or Turkey; but the latter live in more of comfort and culture than the mountaineers in spite of Turkish and Persian ill-treatment.

The Syrians on the plain of Mosul are known as "Chaldeans," whether the larger body of them, who have conformed to the Church of Rome, and are under the spiritual jurisdiction of the so-called "Patriarch of Babylon," or the feebler community under the Bishop Mar Elias Melus, who have strenuously resisted union with the Roman Church. The Chaldeans in the city of Mosul are many of them merchants, fairly prosperous, as things go in that part of Turkey. The Rassam family, distinguished in the English explorations at Nineveh, are Mosul Chaldeans. A powerful Roman Catholic establishment in the city affords considerable protection to its own adherents.

The persecutions to which these people have been subject for centuries from Moslem power, constitute a most pathetic record. Their condition in Persia has been in some respects less harsh, but in Kurdistan and Turkey, they have endured grinding oppression, and even terrible massacres. In the recent atrocities perpetrated upon the Armenians of Turkey, the Nestorians have been in constant fear of a similar fate, and a number of them, including a bishop and some priests, were brutally murdered. Notwithstanding centuries of ill-usage at the hands of Mongols and Moslems, their literature bliterated, e xcept a few manuscripts, and these written in

the ancient Syriac tongue—a dead language which only their priests and deacons can read—this old Church has yet maintained the primitive faith in far greater purity than any other Oriental Church. They have clung to their Bibles with a desperate tenacity, and reverence them as the very Word of God. They tolerate no pictures or images, no crucifixes or confessionals, or worshipping of the Host; but the masses of the people are very ignorant, degraded and superstitious, leaving the care of their souls for the most part to the priests, and having no just conception of the character and work of Jesus Christ. They look upon His ministry simply as that of a *teacher*, and see in His tragic death only a martyr's end.

The Nestorians number about one hundred and fifty thousand in all. A few of them have gone to Russia; about thirty thousand of them dwell in the plain of Oroomiah, while the rest inhabit the Koordish mountains or extend westward into the valley of the Tigris.

The Armenians

Another branch of the Christian Church found in Persia is the Armenian, the nation whose terrible sufferings during recent years in Turkey have attracted the attention of the world. About 60,000 of them are residents in Persia, where they are treated with more consideration than under Turkish rule. It has been said of them up to a recent date in their history "they are physically of good stature, strong features, manly bearing; industrious and frugal; loyal to their religion and to their nation; of marked ability, adapting themselves to any circumstances, whether of climate, social or political life; very kindly, sympathetic, affectionate; with an element of the jovial in their life; intensely proud of their history and their faith; clannish almost to the last degree, refusing such association with other races as might imply the loss of their own; of exceptionally pure morals among the Eastern races; intense lovers of home and family life, and hospitable in the extreme; with acute minds and suave manners, they manifested many of the essential elements of a strong nation. There are, however, other features which must be noted. They are grossly ignorant and for the most part densely superstitious, held in absolute thrall by a Hierarchy bigoted and overbearing to the last degree, and fully as ignorant as the people whom they misled."

The Armenian Church adheres to the seven sacraments of the Roman Church, performs baptism by triune immer-

sion, believes in the mediation of saints, the adoration of images, and transubstantiation, and administers the holy communion in both kinds to laymen. They deny purgatorial penance, and yet think the prayers of the pious will help the souls of the departed. Their name and some remnant of their ancient faith survives, but their ignorance and superstition and spiritual darkness are almost incredible. Even many of the priests can scarcely mumble through the appointed prayers in the dead language, and often cannot translate a single word. They are very much in the state of the Nestorians, when first made known to the Christian world, a generation ago—having a religion of mere formalism, a system of fasts and ceremonies, knowing little or nothing of the Bible itself, practically thinking of Christ as the Jews of the East do of Moses, or the Moslems do of Mohammed, as *their* prophet. Surrounded by Mohammedanism, they have imbibed too much of its spirit and morals.

The Jews

About 50,000 Jews, remnants of both the Assyrian and Babylonian captivities, are found in more than 100 towns and villages between the Tigris and the Caspian.

Mission Work.

As in nearly all Eastern lands, the Roman Church was first in the field, their efforts dating back to the fourteenth century, when they were rivals of the Nestorians in seeking the favor of the Grand Mogul. Later on they expended no little effort to proselyte the Armenians, but a small church in Ispahan is the only existing result of those centuries of labor.

Modern Protestant Missions date from the beginning of this century. In 1811 Henry Martyn, passing from India, took up his abode in Persia, and spent about eleven months in Shiraz. Here he gave bold and frequent testimony to Christ before the Mohammedans, and even the bigoted *mullahs*, and labored incessantly upon a translation of the New Testament and Psalms, which he completed in about ten months, and then dedicated his arduous labors to the Master and His cause, in the following prayer; "Now may the Spirit who gave the word and called me, I trust, to be an interpreter of it, graciously and powerfully apply it to the hearts of sinners, even to the gathering of an elect people from among the long-estranged Persians." One year

after entering Persia, he left Shiraz and proceeded to the King's camp near Ispahan, to lay before him the translation he had made. Let him tell us the story in his own words:

"June 12th I attended the vizier's levee, when there was a most intemperate and clamorous controversy kept up for an hour or two, eight or ten on one side and I on the other. The vizier, who set us going first, joined in it latterly, and said, 'You had better say God is God, and Mohammed is the prophet of God.' I said, 'God is God,' but added, instead of 'Mohammed is the prophet of God,' 'and Jesus is the Son of God.' They had no sooner heard this, which I had avoided bringing forward until then, than they all exclaimed in contempt and anger, 'He is neither born nor begets,' and rose up as if they would have torn me in pieces. One of them said, 'What will you say when your tongue is burned out for this blasphemy?' One of them felt for me a little, and tried to soften the severity of this speech. My book, which I had brought, expecting to present it to the King, lay before Mirza Shufi. As they all arose up, after him, to go some to the King and some away, I was afraid they would trample upon the book, so I went in among them to take it up, and wrapped it in a towel before them, while they looked at it and me with supreme contempt. Thus I walked away alone, to pass the rest of the day in heat and dirt. What have I done, thought I, to merit all this scorn? Nothing, thought I, but bearing testimony to Jesus. I thought over these things in prayer, and found that peace which Christ hath promised to His disciples."

The next European laborer in this field was the Rev. C. G. Pfander, a German, whose brethren had a flourishing mission in Shoosha, Georgia. He visited Persia in 1829 and afterwards sojourned there at intervals, leaving, as his most important work, a large controversial book called the "Balance of Truth," which exhibited the comparative evidences of Mohammedanism and Christianity, and showed the great preponderance of the latter. This book, with several other treatises on the Mohammedan controversy, is still doing a good work among skeptical Moslems.

Then came, in 1833, Rev. Frederick Haas, another German missionary, who located at Tabriz, in northwest Persia. He was soon followed by other brethren from the German missions in Georgia, which had been broken up by the intolance of the Czar. Could these brethren have been sustained, they would have done a blessed pioneer work for Persia; but unscrupulous bigotry held sway and created embarrassments in the city, so that they were recalled by their society in Basle, after four years of labor.

In July, 1838, Rev. William Glen, D.D., a Scottish missionary, entered the field. He had already spent many years in Astrachan, Russia, on a translation of the Old Test-

ament into the Persian language. This work he completed in 1847, and, combining his translation with that of Henry Martyn, he returned to Scotland to superintend the printing of them, and at the age of seventy went back to Persia to aid in circulating the Scriptures thus prepared. These two men will ever be held in grateful remembrance for their labors in giving the Bible to the millions of Central Asia.

In 1869 another missionary from Great Britain entered the country, Rev. Robert Bruce, D.D., who, locating at Ispahan, awakened a deep interest in the evangelization of Persia. As a result, the Church Missionary Society formally established a station at Julfa, a suburb of Ispahan, in the year 1876. A force of devoted and energetic laborers have made this a strong evangelical centre, full of promise for the southern portions of the Persian empire. They have flourishing schools and an active church among the Armenians, and have baptized a number of Moslems from time to time.

In 1886 an English mission was established in Oroomiah, under the auspices of the Archbishop of Canterbury. Its work is largely educational, and its especial object is to strengthen and purify the old Nestorian Church, without changing its organization. While it has enlarged the opportunities for education among these people, the pressing of rival schools into villages large and small, side by side with those long established by the American missionaries has not had a healthful effect in several respects.

American Missions

In 1829, Rev. Messrs. Smith and Dwight were sent by the American Board to explore the regions of northwest Persia. The result was that their hearts were especially drawn out toward the oppressed Nestorians on the plain about Lake Oroomiah, and on their representations the American Board determined to establish a mission in Persia with special reference to the Nestorians; and so for many years this mission was known, not as the "Persian Mission," but as the "Nestorian Mission." In 1833, Justin Perkins, a tutor in Amherst College, was appointed the first missionary, and sailed, with his wife, in September of that year. About a year later they reached Tabriz, and in 1835 were joined by Dr. and Mrs. Grant.

This little company formally occupied Oroomiah as a station November 20, 1835, and soon proved themselves to be possessed of strong faith and unquestionable zeal. The career of Dr. Grant was ended in a few years by death; but

Dr. Perkins was spared to labor with great vigor and usefulness for thirty-six years. The instructions given to these pioneer workers mentioned, among other objects to be kept in view, the two following: (1) "To convince the people that they came among them with no design to take away their religious privileges nor to subject them to any foreign ecclesiastical power;" (2) "To enable the Nestorian Church, through the grace of God, to exert a commanding influence in the spiritual regeneration of Asia."

Having obtained as a teacher Mar Yohanan, one of the most intelligent of the Nestorian bishops, Mr. Perkins gave himself to the study of the common language; and when this had been mastered to some extent, the first formal work was undertaken—that of reducing this language to writing (which had never yet been done), and the preparation of a series of cards for school work.

The first school was opened in January, 1836, in a cellar, with seven small boys in attendance. On the next day there were seventeen. That school was the germ of Oroomiah College, which has since sent forth scores of devout and scholarly preachers and teachers among the people.

Other laborers were added after a few years. In 1843 Fidelia Fiske came to take charge of the girls' school. Vigorous preparatory work was done by teaching, preaching and printing. For ten years the precious seed was sown with great labor and many discouragements. At last came the time of rejoicing, when the presence of the Holy Spirit was manifest, and in two months fifty of the pupils in the schools professed their faith in Christ. The gracious influence spread into the surrounding villages, and for twelve years there was an almost continuous revival from on high, bringing hundreds of new-born souls to be trained and taught.

The Reformed Nestorian Church

"For twenty years," says Dr. Shedd, "the effort was made to reform the Old Church without interfering with its organization, and the missionaries were slow to abandon the hope of leavening and remodifying the ancient body." The separation came about at length for the following reasons: (1) The patriarch, at first friendly, did all in his power to destroy the evangelical work, and to compel the spiritually-minded to quit his fold. (2) The converts could not long accept the unscriptural practices which prevailed, and for which there were no available methods of discipline or reform. (3) The

converts asked for better care and instruction and means of grace than they found in the dead languages, and rituals and ordinances of the Old Church. The separation was not a violent disruption; the converts were first invited to unite with the missionaries in the Lord's Supper. As the village converts increased in strength, pastors were placed over them. In time, these village pastors and other laborers in the reform, Bishops, Presbyters and Deacons, met in conference with the missionaries, and adopted a simple Confession of Faith, with a form of government and rules of discipline. The first Conference or *K'nooshya* was held in 1862. The rules then adopted were enlarged in 1878, and again in 1887. In 1893 there was added a Church Directory with forms of worship. The present Church book has (1) The Confession of Faith in 27 Articles, and the Shorter Catechism. (2) The form of government providing for the guidance of the local Church. (3) Rules of discipline. (4) The Directory of worship and forms. (5) Still incomplete, are canons for certain matters of marriage, divorce, etc., such as are essential in a land of this sort. This Code of Laws is adapted from the ecclesiastical canons of the Old Church. In this reform there has nearly always been one or more of the Bishops in the evangelical communion; three united fully and died in the evangelical faith; one is now in living fellowship, and others are friendly. Over seventy of the Presbytery have labored with the missionaries as teachers, preachers or pastors. Many others acknowledge the evangelical doctrines to be Scriptural and salutary, but have various reasons for remaining in the Old Church. The leading men, including the Patriarch and his family, have in many ways evinced their friendliness to the missionaries, and to the leading men in the Evangelical Church.

This Evangelical Nestorian Church is now organized into five local *K'nooshyas*, or Presbyteries, three in Persia, and two in Turkey among the mountain Nestorians and plain of Assyria. Unitedly they constitute a General *K'nooshya* or Synod, which forms one of the churches of the Presbyterian Alliance.

The history of this reformation is one of the most intensely interesting anywhere on record in missionary annals. It has been the spread of Pentecostal power penetrating hundreds of villages. Out of it might be written many chapters of thrilling incidents, illustrating the work of the Holy Spirit convincing of sin, of righteousness and judg-

ment, and chapters of remarkable providences in ordinary labors in revivals ; and also during the prevalence of pestilence and famine and war, as also of manifold joys and sorrows, in perils of the sea and land, of persecutions, of robbers, of sickness and death. Here a chapter could be added of excellent and eminent missionaries, men and women who have given their lives to this work, and died in the triumph of faith. To this could be joined a long record of the lives and labors of native brethren and sisters who have gone home to glory, whose memory is truly blessed. Well might the venerable Dr. Perkins write as he bade final farewell to missionary shores: "Heaven will not know any higher joy than the joy of redeemed Nestorians in the presence of their Saviour."

The Reformed Church has steadily gained in steadfastness and in aggressive power. It has developed self-respect and self-reliance. It has made material advance in the matter of self-support. It is organized for effective Church work. It entrusts many of its executive responsibilities to a Committee of nine, called the "Evangelistic Board," chosen by the Knooshya or Synod, for a fixed period. The oversight of its educational interests it commits to a "Board of Education," also carefully selected by the Synod. It also appoints a "Legal Board" of three, including its Moderator, for the oversight of such matters of canon law as are usually managed in the Oriental churches by their Bishops. The meeting of these Boards, as well as the regular conferences of the Synod and Presbyteries, have done much to impart firmness to progressive ideas and practices in the Church. The national character has been elevated and made more robust by this training.

The general improvement in morals and modes of living is another practical result of the reformed movement. Pulpits and Councils and schools press on the people a higher standard of morality. That some of its members are deficient in some of the virtues which Anglo-Saxon Christians have by inheritance is allowed and lamented by the Church itself. But the standard of honesty and truthful speaking is higher within the Reformed Church than without it. Total abstinence is, though not enforced by Church rule, the all but universal practice, especially in the ministry, and this in face of the fact that almost everyone has his vineyard, and wine is largely manufactured among the people.

Then again, how marvelous the spread of gospel light

from this evangelical Church into regions beyond. Young men filled with the Spirit have lighted the flame of true piety in many a distant place. Two Oroomiah men visited Bootan, 200 miles away on the Tigris plain, and opened the way where whole villages have since been evangelized. The beginnings of the work in several of the mountain districts and outlying regions are traceable directly to similar agencies. The foundations in Tabriz, Salmas, Maragha and Hamadan were laid by preachers from Oroomiah. One of these, up to the time of his death had made 32 long journeys to distant parts of Persia. Another is at the present time a fearless, successful and much-honored colporteur of the British and Foreign Bible Society in Eastern and Southern Persia. All these and others like them are humble persons, but their record is, "men that have hazarded their lives for the name of our Lord Jesus Christ." But wider and more notable has been the influence of another worker, who, for nearly forty years, has gone to and fro in Russia, preaching evangelical doctrines to various classes with singular devotion and fruitfulness, in connection with the great evangelical revival known as the Stundist movement. He is now more than 3000 miles from home, self-exiled, preaching the gospel with apostolic love and fervor.

These incidents go to show a real revival among the Nestorian Church of the missionary zeal which has given their forefathers renown in the records of the Christian faith.

The leavening influence of this Reformed Church upon their Jewish neighbors constitutes still another gratifying feature in the history worthy of mention.

Bare allusion has been made already to the impression made by these evangelical Christians upon the Mohammedans. There is abundant evidence that the all but adamantine surface of Moslem antagonism to Christianity has been deeply scored by the diamond-like force of a higher and a spiritual type of Christian character as seen in these their evangelical fellow-citizens. Christianity stands to-day on a vastly higher plane in their estimation than it ever has done in the centuries of their mutual contact. And in spite of the almost impregnable barriers, these spiritualized bearers of the Christian name are constantly proclaiming the claims of Jesus Christ as the only name given under Heaven whereby any can be saved. This activity of theirs in the vineyard, by the wayside, and in the homes, has won many

Moslems to a genuine friendliness to the teaching of Christ. How many of them cherish a saving faith in Him secretly cannot be known. Some of them have professed Him openly. Several have suffered martyrdom for Jesus' sake.

In 1869 the name of the mission was changed from "The Nestorian Mission" to "The Mission to Persia," with a view to emphasize more definitely both the duty and the purpose to give the gospel to all nationalities and classes within the kingdom.

The year 1871 marked another epoch in this mission. At the re-union of the two branches of the Presbyterian Church in the United States, the work was transferred from the American Board to the care of the Presbyterian Board of Foreign Missions, which continues in charge of it to the present time.

In accordance with the new policy of expansion, plans were early laid for the establishment of new stations. Teheran was occupied in 1872, Tabriz in 1873 and in 1880 Hamadan became a missionary residence. The great distance between some of these stations, the difficulty of intercommunication owing to the lack of facilities for rapid or comfortable transportation, the diversity of languages and other causes, led to a division of the mission in 1883 into western and eastern missions. Along with Oroomiah and Tabriz, constituting the western division, is Mosul; Salmas, so long occupied as a missionary station, belonged to the same mission. The eastern mission embraces Teheran and Hamadan.

The Western Persia Mission.

The wide area of territory covered by this mission, from the shores of the Caspian to the valley of the Tigris, the diverse populations embraced in the field, and the confusion of tongues spoken, present here more than the ordinary number of difficult problems in the prosecution of missionary work. They differ in different portions of the field. In Tabriz the effort is to build up a living church and to reach the masses of a great city, bigoted and intolerant, and to carry the gospel over a wide territory to Armenians and Persians, with increasing responsibilities to the peoples of the Caucasus, the contiguous province of Russia. In Salmas it is to evangelize a large rural population of Armenians

strongly enchained to their ancient superstitions and formal rites and ceremonies, and to reach out to Chaldeans and Moslems. In Oroomiah the special work is among the more plastic Syrian or Nestorian people, to develop the power of the native church, gathered there after nearly sixty years of missionary effort, and make it a forceful evangelizing agency to their Moslem, Armenian, and Jewish neighbors. In the mountain districts of Kurdistan the knotty problem is how to secure the entrance and growth of the gospel among almost barbarous conditions, checked by Turks, Kurdish chiefs, and independent lawless tribes of nominal Christians. Farther westward, in the valley of the Tigris, with the station of Mosul as the centre, the task is to reach up into Kurdistan to the Nestorians, as attempted by Dr. Grant 50 years ago, to check the disastrous influence of the Church of Rome among the Chaldeans and Nestorians of the plains, and to rescue the Yezidees from the degradation of their senseless Satan worship.

Oroomiah or Urmi

This important town in Western Persia has been from the outset the centre of a varied and extensive work, which now covers the large plain of Oroomiah, and the smaller ones of Sulduz and Tergawer, and reaches into several large mountain districts across the Turkish frontier. The work is mostly among Nestorians, though there are many Armenians, whose numbers have recently been augmented by refugees from Turkey. There is also a large Jewish population peculiarly open to Christian teaching.

No work can openly be done for Moslems. The spirit and law of the Mohammedan religion forbid it. Still, Moslems often attend the preaching services, and much quiet effort has been put forth by the missionaries, and especially by the native Christians to evangelize this large class. The medical work has also brought great numbers of them in contact with Christian teaching. As a result, a considerable number have been quietly baptized and gathered into a Christian church. But of late, there is increased hostility to all efforts looking to the preaching of the gospel to the Mohammedan population.

Oroomiah College

This institution was originally established at Mt. Seir, where it had a memorable record, especially in powerful revival experiences, which has made it dear to very many hearts and lives among the Syriac population of Persia. It was there that the

saintly Stoddard spent the few short years of his marked missionary career, leaving behind him a name that is fragrant down to the present day, of lofty, spiritual qualities. After him, the institution was chiefly under the care of Rev. J. G. Cochran, its eminently spiritual character continuing for a series of years. In 1879 the institution was for a variety of considerations, brought down from the mountain side and located a mile and a half outside the city of Oroomiah. The grounds are ample, and include a hospital and missionary residences aside from the college buildings. Of these latter, there are two main edifices, containing library and apparatus worth twelve or fifteen thousand dollars. A new building has recently been erected for the industrial department, which has been undertaken by the Board under the conviction that education of the hand as well as of the head is important in this field.

Since the reconstruction of the college in 1879, with its separate departments of theology, medicine and college curriculum, 110 young men have been graduated from the academy course. It would be difficult to estimate in words the influence of this institution in the advancement of the Kingdom of Christ in Persia and Kurdistan.

Fiske Seminary

The small seed from which this now large and flourishing institution with its nearly 200 pupils of all grades has sprung, was a small school for girls begun by Mrs. Dr. Grant in 1838. Its history, like that of the College, has been one of repeated and very powerful revivals, by which large numbers of Nestorian young women have been brought to the saving knowledge of the Lord Jesus Christ, and have become mouth-pieces for the truth in multitudes of villages on the plain of Oroomiah, and in the dark recesses of the Kurdish mountains. The high spiritual character stamped upon it by Fidelia Fiske, and which continued under the administration of Miss Mary Susan Rice, has not been lost in the years which have succeeded. It is now graded from the kindergarten to the normal class, and the work which it is doing for the women of Persia cannot be over-rated.

Village Schools

The plain of Oroomiah is thickly studded with villages of Moslems and Christians. In many of the latter are found the largest congregations which have been gathered under mission influence. Here, as well as in the smaller and more neglected villages and hamlets, scores and hundreds of village schools have

been established, which have proved centres of intellectual and spiritual awakening. Thousands have here learned to read the Word of God, and have themselves become agents used of the Holy Spirit for the extension of evangelical truth among both Christians and Moslems. In 1896 the total number of these village schools reported was 80, and the enrollment of pupils, 1720, with some 400 more in the dozen or twenty schools in operation in the mountain districts.

The Press

One of the first needs of the mission was a supply of religious literature and in 1837 a printing-press was sent to the mission by the Board; but it proved too unwieldy to be taken over the mountains, and was sent from Trebizond back to Constantinople. Two years later, the invention of man had provided a press which could be taken to pieces, and one of these, in charge of Mr. Edward Breath, a printer, was sent to Oroomiah, to the great wonder and delight of the people. The Scriptures were now so far translated into the Syriac of the Nestorians that portions were at once struck off. "Some of the ablest of the Nestorian clergy had aided in the translation, and the contents of their rare ancient manuscripts were now given back to them in a language which all could understand. They stood in mute astonishment and rapture to see their language in print; and as soon as they could speak, the exclamation was, 'It is time to give glory to God, since printing is begun among our people.'"

The type, for which the punches and matrices were made in Oroomiah, is acknowledged to be the most beautiful Syriac type in existence, and is adopted by some of the first Oriental publishing houses in Germany and England. *Rays of Light*, a monthly newspaper, and the Sabbath-school quarterly lesson papers are widely circulated. The Turkish authorities have forbidden the circulation of the books and papers in Koordistan.

In 1894 the Syriac Bible, revised by the Rev. Dr. Benjamin Labaree, assisted by able Nestorian scholars, was printed by the American Bible Society. The revision involved a vast amount of labor and the printing was a work of extreme difficulty. The Bible Society is entitled to the thanks of the Syriac-speaking world for the admirable style in which the volume has been issued.

Medical Work

Physical healing has always been made prominent at Oroomiah and has proved potent in opening a way for the truth. The West-

minster Hospital, built in 1880, accommodates thirty patients, and under the efficient management of Dr. J. P. Cochran, aided by a corps of native assistants trained by himself, has a field of usefulness only limited by its inadequate equipment and resources. The Howard Annex for Women was added 1890, and is under the immediate care of Dr. Emma T. Miller. There are two dispensaries, and a class of students constantly under instruction, besides much outside practice. "The sick come in large numbers to the office every day. They flock in by sunrise; some on foot, others on horses, donkeys, oxen, or on the backs of their friends, or borne on litters. The people often throw their sick at our feet, saying, 'We shall not take them away until you cure them, or let them die here. Our only hope is in God above, and in you as His instruments below.'"

Few mission fields have been more successful than that of which Oroomiah is the centre. And as for the lives of the servants of God who have labored there Oroomiah may challenge the world to produce men and women of more exalted piety or more fervent consecration. The names of Perkins, Grant, Stoddard, Rhea, Coan and Fiske will be held in everlasting remembrance.

Many more names might be added to this sacred list, among others that of Rev. J. G. Cochran, and of Mrs. Cochran, who was called to her reward in 1895, after nearly fifty years of service. Dr. J. H. Shedd, who died in the same year, had been identified with Oroomiah for a generation, and was revered by the native Church as "priest, bishop and patriarch, all in one."

The men now attached to this station were all, with one exception, born there, being the sons of missionaries. They have in consequence a perfect knowledge of the native customs, and speak the languages of the country with all their idioms and imagery, with a perfection which no foreign-born missionary can ever hope to attain.

Tabriz

This was the third station permanently occupied in the mission. Rev. P. Z. Easton and Mrs. Easton and Miss Jewett were the first to take possession of the field in the year 1873. This city lies east of the Lake Oroomiah, and about 140 miles by the road from the city of that name. It is the great centre of European merchandize, and the emporium of Persia, having many extensive bazaars and caravansaries. It has a popu-

lation of about 200,000, principally Moslems. There is a small but important community of Armenians.

The missionaries have encountered more opposition here than at any other point. This is in a large measure due to the more fanatical spirit of the Mohammedans in this town, though bitter opposition to evangelical missionary effort has been freely instigated by the Armenian hierarchy from the fear that the members of that Church shall be drawn into the Protestant fold. Time, however, has wrought sure and notable progress. Evangelistic work has been prosecuted with vigor. A strong force of missionaries has been maintained there year by year. Prominent in the agencies employed have been well-equipped schools for boys and girls. The *Memorial School for Boys*, under the care of Rev. S. G. Wilson, is organized into primary, intermediate, high school and theological departments. In 1897 there were 28 boarders, and the total enrollment was 105. Numbers of the young men here educated have entered the Protestant Church during their course of study, and several have become valuable workers in the different parts of the field. In 1891, a fine building was erected for this school by Mrs. W. Thaw of Pittsburgh.

The girls' school has a handsome, commodious building, with boarding and day pupils. It has had a successful history under the efficient administration of Mrs. L. C. Van Hook, Miss G. Y. Holliday and Miss May Wallace, and has exercised a marked effect upon the schools of the Gregorian Armenians in the education of their girls. The attendance fluctuates as the opposition is more or less severe. At the present time, there is a larger degree of friendliness on the part of the Armenian ecclesiastics. At the last Commencement Day exercises the Bishop himself was present, much to the surprise of many of his own flock.

Missionary labor has resulted in the formation of a church in the city. There are beyond doubt also many secret believers, among Mohammedans as well as nominal Christians. Some six years ago, the little congregation in Tabriz was presented with a beautiful church building by Mr. Covington of Brooklyn, N. Y., in memory of his daughter. The hostility of the Armenians around was aroused by such a token of progress, and on some foolish pretext the authorities suddenly closed both schools and church; but an appeal to the Shah resulted finally in the removal of the ban. The church now numbers some 60

members, with a large Sunday-school; the services are conducted in Armenian and Turkish.

Itineration has been carried on persistently, the women of the mission taking conspicuous part in this form of toilsome seed sowing. Quite a number of followers have been gathered in the out-stations of Maragha and Miandooab, where the work is carried on by native helpers. Miss Jewett was located for a time in Miandooab, two days distant from Tabriz, with no Christian companionship save the Armenian preacher and his wife—a position of considerable exposure. But this sacrifice of personal comfort, bravely made by her to prove her affectionate interest in the people, made a deep impression on Moslems and Armenians and won for the story of salvation many listening ears.

The Medical Work of this station is in the hands of Dr. Vanneman and Dr. Mary Bowman. This department of the work has done much to counteract the hostile measures of the unfriendly. The present Shah of Persia, during his long residence in Tabriz as the Crown Prince, became the warm friend of Dr. Vanneman, as he had been of Dr. Holmes previously. So great is his confidence in the general integrity of character as well as of the professional skill of these missionary physicians, that the Shah on his removal to Teheran, entrusted the care of his large harem in their removal to the capital, to Dr. Vanneman, and bestowed upon him significant attention when the commission had been fulfilled. He strongly urged Dr. Holmes to become his confidential physician, an honor which the missionary felt constrained to decline. The Rev. W. S. Whipple, for many years the excellent agent of the American Bible Society in Persia, on leaving the mission in 1896, presented his residence to the station for hospital uses. Some financial gifts from independent sources it is hoped will enable Dr. Bradford soon to open here a small hospital for women.

Salmas

In 1884 a new station was occupied by the mission in the district of Salmas at Haftdewan, nearly fifty miles west of Oroomiah. This district is the centre of a large Armenian and papal Nestorian population. Much missionary effort has been expended upon the numerous villages of this fertile plain, and some little churches have been gathered. The new station was opened by Rev. J. N. Wright and Mrs. Wright, aided by young men from the College at Oroomiah. Miss C. O. Van Duzee, long a useful missionary of the American Board at

Erzeroom, Turkey, opened the first girls' school with two little girls. It has developed into an institution of no small value. The station was subsequently re-enforced by Rev. J. C. Mechlin and Mrs. Mechlin, and Miss Jennie F. McLean. Itinerating and school work were pushed with energy. A vigorous church is growing up, principally at the out-stations of Oola and Khoi, which, with the out-stations of Old City and Guliezer have enjoyed the services of excellent native pastors. Bitter opposition, however, has often thwarted the best endeavors of the missionaries, in which the Armenians and the Chaldean Nestorians have had a fairly equal share. In 1890, Mrs. J. N. Wright was murdered by an Armenian who had been employed as a school teacher. The vigorous pursuit and punishment of the assassin by the government created much ill feeling.

Dr. Wright has rendered excellent service for the prosecution of gospel work among Mohammedans, in his revision of the Turkish Scriptures in the Azerbijan dialect as translated and published by the British and Foreign Bible Society, which has received the especial commendation of that society. Medical work has been carried on here since 1894, by Dr. Yohanan Sayed, one of Dr. Cochran's pupils, who completed his studies later in New York.

In 1895 the village of Haft-Dewan, which had been the headquarters of the Salmas work, was rendered almost uninhabitable by a singular rise of water through the foundations of the houses. It was found best on this account to withdraw the foreign workers from Salmas, leaving the churches to the care of the Persian pastors under the missionary superintendence of the Tabriz Station.

Mosul

From the foundation of the missionary work in Persia, there has been felt the need of more direct and hand-to-hand work for the Syriac-speaking tribes of Kurdistan and the Tigris plain, than could be rendered from the missionary headquarters at Oroomiah.

As early as 1841, the American Board occupied Mosul as a station from which to reach this neglected portion of the Nestorian people. Dr. Grant, one of the heroes of modern missions, died at Mosul in 1844. Other missionaries sent out by the American Board labored there, and founded an evangelical church. Mosul is properly related to Syria in point of language,—the Arabic—which is essentially the same in both fields; but there are numerous Syriac-speaking

villages in its vicinity, and it is a centre of political and commercial influence as regards the tribes within the mountain districts. Abandoned as a mission station because of its unhealthfulness, by the American Board, it was transferred to the care of the Presbyterian Board in 1892 and occupied by Rev. E. W. McDowell and Mrs. McDowell, and Dr. J. G. Wishard. A heroic but unsuccessful effort had been previously made to establish a station among the mountain tribes in Tiary. Rev. J. A. Ainslie, of the American Board, who had frequently spent the winter in Mosul, was transferred from that Board to the Presbyterian Board, and Miss Anna Melton went over from Oroomiah, to begin work among the women and girls. The mission has from the outset encountered persistent opposition from the Turkish officials, and the Roman Catholic Mission, strongly entrenched in the city and region. As yet it has been impossible to obtain the necessary official permit for the erection of proper dwelling houses for the mission, although the children of the Church at home, through their magazine *Children's Work*, raised money for this purpose in 1893. A desirable site was purchased, and permission from the local authorities for building was granted, but the requisite permit from Constantinople is still withheld. The missionaries have succeeded, however, in renting more desirable residences than formerly, and in securing for their summer retreat an old Kurdish castle on the banks of the Tigris, which promises to mitigate materially the hardships of the Mosul climate.

The Kurds have not infrequently lent their hand in obstructing missionary work in the mountains. In the summer of 1893 while visiting one of the Christian villages near Amadia, Miss Melton was attacked in her tent by Koordish ruffians and barely escaped with her life. Earnest appeals for redress were made to the government at Constantinople by the American Minister, and the assailants were finally arrested and punished.

The preaching services are faithfully carried on, and the schools for girls and boys, but the work is greatly hampered by the opposition of the authorities.

Dr. Hansen, the medical missionary, writes:

"In these few months over 1000 cases have been treated, more than half of them Moslems. A Moslem priest was among the first, and when I left to attend the annual meeting in Oroomiah, prayers were daily offered in the mosques for my safe journey and return."

Eastern Persia Mission.

Teheran

The mission to Persia, as already stated, was transferred to the Presbyterian Board by the American Board, in 1871, and with the transfer there came an urgent plea from the missionaries for an enlargement. It was felt to be a duty to embrace within their work the Armenians and Moslems of central Persia. Accordingly Rev. James Bassett, who had reached Oroomiah in 1871, made an extended tour the following year, visiting Tabriz, Hamadan and Teheran, the result of which was that in November, 1872, he was sent to occupy the capital city of Teheran, where he was warmly welcomed by both Mussulmans and Armenians. Here is a population of 200,000, most of whom are Moslems; but there are 1000 Armenians, 5000 Jews and several hundred Europeans. The two languages chiefly spoken are the Turkish and the Persian, the latter only being heard on the streets. Of this field Mr. Bassett says:

"We occupy the only tenable ground for labor designed to reach either eastern Persia or the Tartar tribes of Turkistan. The Turkish language spoken here enables a person to pass quite through Turkistan to the birth place of Tamerlane and Genghis Khan, into Chinese Tartary and far to the northward, while the Persian makes accessible all central and southern Persia, through Khorassan to Afghanistan, and even large populations of India. Central Asia has, in nearly all the past, been neglected by the Church of Christ; the result has been that it is the great source whence have proceeded the scourges of mankind; and the Tartar and Iranian hordes have, age after age, as in great tidal waves, quite overflowed Christendom, overthrowing its civilization and nearly extinguishing its light."

Teheran is not only the central point from which to reach a vast outlying population, it is also a rapidly growing city, and the vacant land within the twelve gates will soon be occupied. The importation of European ways and inventions has been considerable. The imitation appears in the buildings, in width of streets, policemen, uniforms, carriages, gas-light and post-offices. The country at large remains in the former condition of poverty and wretchedness.

The missionaries are bravely laboring to secure the needed mental and moral reformation. In 1883 a neat chapel was built with a seating capacity of 300, in which preaching services in Persian and English are regularly held. The work for women, a school for girls and also one for boys, the medical and publication departments are all as

vigorously pressed as the means will permit. The girls' boarding-school is called "Iran Bethel"—the Persian Bethel. The pupils take part in family worship, and the Christian girls conduct a weekly prayer-meeting. Several are efficient Bible teachers. During the summer an industrial school is held, which trains the girls in sewing, and provides the necessary clothing and linen for the household.

The Boys' School was begun on the same plan, but it was found best to discontinue the boarding department. It is now a day-school, with over one hundred pupils. These are of many religions, but nearly half are Moslems.

Services are held in the Jews' quarter, and primary schools maintained for their boys and girls, who make commendable progress.

There is a church of 48 members, with a good building, erected without expense to the Board, the late Shah having given one-third of the cost. Moslems attend the services unmolested, and some of them are almost always present. English services are held for foreigners, and Armenian services on the west side of the city.

The medical work in Teheran has been rendered highly effective under the supervision of Dr. Torrence, Dr. Wishard, and Dr. Mary Smith. A hospital built in 1892 was enlarged in 1895 with money given by residents of the city. In 1893 a new dispensary was built, and during the cholera epidemic of that year more than two thousand patients were treated.

Much evangelistic work is done in Eastern Persia by tours through the provinces where no missionaries are stationed. In 1895 Mr. Esselstyn made a long journey through Khorassan, the easternmost province of Persia, with a population of 500,000. He was everywhere courteously treated, and found unlimited opportunity for preaching and distributing the Scriptures.

Secretary Speer who visited Persia in 1896, writes as follows of the situation at Teheran:

"There is greater freedom for work among Moslems in Teheran, and for a Moslem without dependence upon others for service or support, the confession of Christ is easier than in any of our other stations. There are obvious reasons for this. Teheran is a city. Most of the other cities are villages in their social organization. In a village every man's actions are open to the eyes of all; but in Teheran, as in our own cities, a man may live an independent life tolerably free from scrutiny. Moreover, the larger number of foreigners, the presence of the court, the general commercial movement, the larger contact with the outside world, the larger population, the absence of the small espionage of a more permanent community, the more intense life, all

tend to an enlargement of personal liberties and a liberty of public opinion which makes it possible for Mussulmans to seek the gospel, and the bearer of the gospel to seek the Mussulmans, with some freedom. The houses of the women are open for meetings, and Moslems come in throngs to the hospital, where Dr. Wishard has as many opportunities for pressing the gospel upon them as he possibly can use.

"Religious toleration of non-Moslems exists here to an extent surprising and illogical in a Moslem land, whose people are bidden by their Koran to fight against Jews and Christians until they pay tribute or are brought low. But religious liberty does not prevail, and will not until the prayer which the missionaries have incorporated in the service read on Sunday afternoons shall be answered:

"'Almighty and everlasting God, we are taught by Thy holy Word that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom. We beseech Thee to bless Thy servant, Muzaffar-ed-din, Shah of Persia, and all who hold authority under him, and especially those upon whom new responsibilities may come, and so over-rule and direct their actions that Thy name may be glorified and Thy Kingdom advanced. We beseech Thee to open a great and effectual door for Thy truth, and to establish religious liberty in this land and throughout all the earth. Grant this, O most merciful Father, for Thy dear Son's sake, Jesus Christ, our Lord. Amen.'"

Hamadan

This ancient city, the second centre of the East Persia Mission, is supposed to occupy the site of Ecbatana (Ezra, vi: 2), the place where Darius found the roll with the decree of Cyrus for rebuilding the house of God at Jerusalem. It lies in a plain 6000 feet above the sea, at the foot of Mt. Elvend (the ancient Orontes) and is noted for the tombs of Queen Esther and Mordecai.

The place was early visited by colporteurs from Oroomiah, but the first regular work began in 1869, when Mirza Oohannes, who had learned of Christ in Baghdad, went to Hamadan and began to preach, assisted by occasional visitors from the Oroomiah Mission. In 1872, Hamadan was made an out-station of Teheran, and in 1880 it became a regular station.

There are now two churches, each with its regular services and sacraments. The Armenian congregation, known as St. Stephen's Church, has a membership of 103, with a large Sunday-school. A church was organized among the Jews in 1893, taking the name of Peniel. There is a good attendance, but increase is retarded by bitter persecution from the Moslems.

Schools

The high school for boys is greatly esteemed in the community, and more room for the scholars is urgently needed.

The *Faith Hubbard School* for girls has 87 scholars, mostly Armenians. A society of "King's Daughters," formed a few years since, has been merged into a flourishing Christian Endeavor Society, with many members outside of the school.

Nearly all the Armenian girls of school age in the city are enrolled in one or other of our schools. There are also flourishing schools for Jewish children.

The *Medical Work*, under Dr. Holmes and Dr. Jessie Wilson, is faithfully carried on. Religious services are held at the dispensaries every week-day morning and many of all classes are reached in this way. Two medical students were graduated in 1897, giving promise of great usefulness.

Out-stations

Four stations are occupied by Hamadan helpers; Sheverine, Kermanshah, Armenabad and Manezan. A church has been organized in Sheverine. There are two native evangelists, who travel through the outlying cities and villages, and are generally well-received.

Secretary Speer writes from Hamadan:

"The Hamadan Armenians are the best, most attractive Armenians we have met in Persia. Elsewhere many have been spoiled by aping foreign ways, by following the nationalist agitation to the destruction of both reasonableness and the Kingdom of God, by petty growling among themselves and with their friends, by a small pride, and by greed of gain. Here, they have been remote from associations with the European commercial element, and have buried private ambitions in the common interest. As a result they have exceptional privileges and advantages. There are about fifty houses in all, or two hundred and fifty people, almost all of whom have come into external connection at least with the Evangelical Church, which has the one attractive building of the place, toward the cost of which the Shah gave four hundred tomans. In breaking with the Gregorian Church errors the people have not abandoned its good customs, and at their Christmas season (the Armenian Christmas Day is January 16) the whole body of men goes from house to house calling, devoting the whole week to friendly and consolidating intercourse.

"Some of the best fruits of the work in Hamadan are Jewish boys who have been trained in our school, taught medicine by Dr. Holmes and Dr. Wilson, and are soon to begin work. The old Jewish doctors, who have had most of the medical practice of the city, have been very open, and for a long time it seemed very hopeful that they would come to Christianity in a body. They have had to be handled carefully, however, as many of them had joined the Babis, and the Bab having given his followers a dispensation to dissemble or to lie in the concealment of their religion, it was hard to detect honest from insincere inquirers. There are from 3000 to 5000 Jews in Hamadan.

"The Hamadan field has a large number of villages and cities

assigned to it. Its boundaries run from Sehna to Sinjan, from Sinjan to Karaghan, from Karaghan to Kashan, thence to Khoramabad and the Turkish border as far as the point where a line from Sinjan through Sehna would meet it. In this district are eight cities, with populations from 10,000 to 60,000, and scores of plains full of villages. In one small plain, in which all supposed there would be fifteen villages, there were fifty-one. Dr. Shedd was deeply impressed as he came over the same road we traveled to Hamadan, on his way to the Hamadan Conference, with the almost innumerable villages passed, in which no missionary had ever stopped even an hour with the message of the world's Redeemer."

Of the general condition and outlook of the work in Persia Secretary Speer furnishes the following impressions:

"A work directed toward Moslems only, and not rooted in a non-Moslem community would not be tolerated in Persia now. Our work in Oroomiah is first for Nestorians, in Tabriz and Teheran for Armenians, and in Hamadan for Armenians and Jews. With all the increase of religious intolerance and fanaticism which is felt everywhere out of the capital, and in enlarging measures there also, there is an open field for work. It must be done quietly and tactfully, and in the line of intimations frequently given from Teheran; but the Moslems who freely accept the aid of our medical missionaries can not and do not refuse to listen to the reasons for their coming here. In the cities and villages alike there are those whom God would save, and there is access to them.

"The Medical work has an almost weird power in a Moslem land. With a power like Death's it stays the lies of Islam. With the power of the Life it lays the foundations of the Truth. Those who have called the Christian's touch pollution, his food unclean, let it lay open their very hearts. What can they say when that hand has brought healing and life?

"At the close of some delightful conferences in Hamadan at which we were all as one band, of one heart, of one accord, I asked what were the great conscious needs of the station which they would want to lay with longing and prayer upon the prayer life of the Church at home. The needs they mentioned resolved themselves into these: That the hearts of Moslems may be opened, and that they may receive the truth; that the ecclesiastical system of Islam may be shattered; that religious liberty may soon be secured to Persia; that the missionary spirit may fill the native Church; that the 'mind of Christ Jesus may be in us.' If the mind of Christ Jesus, who was the Light of the world, who came to reconcile the world unto Himself, who died the propitiation for the sins of the whole world, be in the home Church, will not these requests for prayer be heeded? Let us ask and receive in behalf of Persia and the missionaries of Persia."

STATISTICS, 1897.

Missionaries	59
Single women	18
Native assistants	276
Churches	29
Communicants	2,404
Pupils in schools	3,285
Hospitals and dispensaries	8

STATIONS, 1897.

EASTERN PERSIA MISSION.

TEHERAN, capital of Persia; population 225,000; work begun in 1872; laborers—Rev. J. L. Potter, D.D., and Mrs. Potter, Rev. S. Lawrence Ward and Mrs. Ward, Rev. Lewis F. Esselstyn and Mrs. Esselstyn, Dr. J. G. Wishard and Mrs. Wishard, Miss Anna Schenck, Miss Cora C. Bartlett, Miss Annie Gray Dale, Miss L. H. McCampbell, Miss Mary A Clarke and Miss Mary J. Smith, M.D.; 3 out-stations, 1 native pastor, 1 licentiate, 2 native traveling evangelists and about 23 other native teachers and helpers.

HAMADAN, 200 miles southwest of Teheran; population 40,000; occupied in 1880; laborers—Rev. James W. Hawkes and Mrs. Hawkes, Rev. J. G. Watson and Mrs. Watson, Dr. G. W. Holmes and Mrs. Holmes, Misss Annie Montgomery, Miss Charlotte G. Montgomery, Miss Sue S. Lienbach and Miss Jessie C. Wilson, M.D.; 3 out-stations, 1 native pastor, 2 native traveling evangelists, and about 22 other native teachers and helpers.

WESTERN PERSIA MISSION.

OROOMIAH, 480 miles north-of-west from Teheran; the capital; station begun under the American Board, 1835; transferred to this Board in 1871; laborers—Rev. Benj. Labaree, D.D., and Mrs. Labaree, J. P. Cochran, M.D., Rev. F. G. Coan and Mrs. Coan, Rev. W. A. Shedd and Mrs. Shedd, Rev. B. W. Labaree and Mrs. Labaree, Rev. and Mrs. C. S. Blackburn, Miss M. K. Van Duzee, Miss E. T. Miller, M.D., Miss H. L. Medbury and Miss G. G. Russell; 61 out-stations, 36 native preachers, 30 licentiates, 106 teachers and helpers.

TABRIZ, nearly 360 miles north-of-west from Teheran; station begun 1873; laborers—Rev. J. N. Wright and Mrs Wright, Rev. S. G. Wilson and Mrs. Wilson, Rev. Turner G. Brashear and Mrs. Brashear, Wm. S. Vanneman, M.D., and Mrs. Vanneman, Miss Mary Jewett, Miss G. Y. Holliday, Miss M. E. Bradford, M. D. and Miss M. A. Demuth; 6 out-stations, 1 native preacher, 7 licentiates, and 11 native teachers and helpers.

MOSUL, opened in 1889; laborers—Rev. E. W. McDowell and Mrs. McDowell, Rev. J. A. Ainslie and Mrs. Ainslie, C. C. Hansen, M.D., and Mrs. Hansen, Miss Anna Melton and Miss Jennie F. McLean; 13 out-stations, 5 native preachers, 9 licentiates, and 24 teachers and helpers.

Missionaries in Persia, 1871–1897.

* Died. †Transferred from the American Board. Figures, Term of Service in the Field.

†Ainslie, Rev. J. A., 1881
†Ainslie, Mrs., 1881
Alexander, E. W., M.D. 1882–1892
Alexander, Mrs., 1882–1892
Allen, Mr. E. T., 1891–1897
Bartlett, Miss C. G., 1882
Bassett, Rev. J., 1871–1884
Bassett, Mrs., 1871–1884
Bassett, Miss S. J., 1875–1888
Blackburn, Rev. C. S., 1896
Blackburn, Mrs., 1896
Bradford, Mary E., M.D., 1888
Brashear, Rev. T. G., 1890
Brashear, Mrs., 1890
Carey, Miss A., 1880–1883
Clarke, Miss M. A., '80–'84; 1892
*Coan, Rev. G. W.,† 1849–1879
*Coan, Mrs., 1849–1879
Coan, Rev. F. G., 1885
Coan, Mrs., 1885
*Cochran, Rev. J. G.,† 1847–1871
*Cochran, Mrs., 1847–1893
Cochran, J. P., M.D., 1878
*Cochran, Mrs., 1878–1895
Cochran, Miss K., 1871–1875
Cochran, Miss E. G., 1885–1888
Dale, Miss A. G., 1885
Dean, Miss N. J., 1860–1892
Demuth, Miss M. A., 1895
Easton, Rev. P. Z.,† 1873–1879
Easton, Mrs., 1873–1879
Esselstyn, Rev. L. F., 1887
Esselstyn, Mrs., 1887
Green, Miss M. W., 1889–1892
Hansen, C. C., M.D., 1895
Hansen, Mrs. (Miss L. Reinhart, M.D., '94), 1895
Hargrave, Mr. A. A., 1883–1887
Hargrave, Mrs. (Miss M. J. Moore, 1884) 1885
Hawkes, Rev. J. W., 1880
Hawkes, Mrs. (Miss B. Sherwood, 1883), 1884
Holliday, Miss G. Y., 1883
Holmes, G. W., M.D., 1874–1877; 1881
*Holmes, Mrs., 1874–1877; 1881–1890
Holmes, Mrs., 1893
Hunter, Miss Adeline, 1889–1893
Jewett, Miss M., 1871
Labaree, Rev. B.,† 1860
Labaree, Mrs., 1860
Labaree, Rev. Benj. W. 1893
Labaree, Mrs., 1893
Lienbach, Miss S. S., 1891
McCampbell, Miss L. H. 1891
McDowell, Rev. E. W., 1887–1896
McDowell, Mrs., 1887–1896
McLean, Miss. J. F., 1892
Mechlin, Rev. J. C., 1887–1896
Mechlin, Mrs., 1887–1896
Medbery, Miss H. L., 1892
Melton, Miss Anna, 1888
Miller, Emma T., M.D. 1891
Montgomery, Miss A., 1882
Montgomery, Miss C., 1886
Morgan, Miss Maria, 1885–1889
Oldfather, Rev. J. M., 1872–1890
Oldfather, Mrs., 1872–1890
Poage, Miss A. E., 1875–1880
Porter, Rev. T. J., 1884–1885
Porter, Mrs., 1884–1885
Potter, Rev. J. L., D.D., 1874
Potter, Mrs., 1874
Roberts, Miss Emma, 1887–1889
Rogers, Rev. J. E., 1882–1885
Rogers, Mrs., 1882–1885
Russell, Miss G. G., 1891
Schenck, Miss Anna, 1877
*Scott Rev. D., 1877–1879
Scott, Mrs., 1877–1879
*Shedd, Rev J. H., † 1859–1895
Shedd, Mrs., 1859–1895
Shedd, W. A., 1887–1888
Shedd, Mrs., 1894
Smith, Mary J., M.D., 1889
Stocking, Rev. W. R., 1871–1879
*Stocking, Mrs., 1871–1872
Stocking, Mrs., 1873–1879
St. Pierre, Rev. E. W., 1887–1895
St. Pierre, Mrs., 1887–1895
Torrence, W. W., M.D., 1881–1888
Torrence, Mrs., 1881–1888
Vanneman, W. S., M.D., 1890
Vanneman, Mrs., 1890
Van Duzee, Miss M. K., 1875

Van Duzee, Miss C. O.,	1886–1897	Whipple, Mrs.,	1872–1879
Van Hook, Mrs. L. C.,	1876–1894	Wilson, Rev. S. G.,	1880
Van Norden, Rev. T. L.,†	1866–1873	Wilson, Mrs.,	1886
Van Norden, Mrs.,	1866–1873	Wilson, Miss J. C., M.D.,	1892
Wallace, Miss M.,	1894–1897	Wishard, J. G., M.D.,	1889
Ward, Rev. S. L.,	1876–1896	Wishard, Mrs.,	1892
Ward, Mrs.,	1876–1896	Wright, Rev. J. N.,	1878
Watson, Rev. J. G.,	1888	*Wright, Mrs.,	1878
Watson, Mrs.,	1888	*Wright, Mrs.,	1887–1890
Whipple, Rev. W. L.,	1872–1879	Wright, Mrs.,	1892

Books of Reference.

A Tennesseean in Persia. Life of Samuel D. Rhea. $1.50
Doctor A. Grant and His Mountain Nestorians. T. Laurie. $1.50.
In the Land of the Lion and the Sun. C. J. Wills. 14*s*.
Henry Martyn, Saint and Scholar. George Smith, L.L.D. $3.50.
Journeys in Persia and Kurdistan. Mrs. T. L. Bird Bishop.
Life of Rev. Justin Perkins, D.D. 30 cents.
Missionary Life in Persia. J. Perkins. $1.00.
Persia and the Persian Question. Hon. G. W. Curzon. $12.00.
Persia and the Persians. S. W. Benjamin.
Persia: the Eastern Mission. J. Bassett. $1.25.
Persian Life and Customs. Rev. S. G. Wilson. $1.75.
Story of a Consecrated Life. (Memoirs of Fidelia Fiske.)
The Story of Persia. (Story of Nations Series.) $1.50.
Woman and Her Saviour in Persia. T. Laurie. $1.25.

Siam and Laos

SIAM
AND
MALAY PENINSULA

SIAM.

China and India are far more widely known than Indo-China, which lies between the two, in the extreme southeast corner of Asia. Siam occupies the central and larger part of this region, with Burmah on the west and Cochin China on the east, including also most of the long, narrow Malayan peninsula which juts out from the mainland and forms the sharply-defined corner of the continent.

The limits of the tributary States on the north have varied much at different times. In 1893 the French Government laid claim to a large region on the eastern frontier, and enforced its demands by an attack on Bangkok. The war was ended by a treaty which reduced the area of Siam to about 200,000 square miles.

Most of the country is a low-lying plain, completely overflowed every year by its four great rivers. Journeying northward along the chief river, the Menam, this plain is found to continue for some four hundred miles, when great mountains close in upon the stream, and the traveler encounters more than forty very difficult rapids in the midst of singularly impressive scenery; after which the country opens again into another wide plain, very much like the former one, and known as that of the Laos people. The annual overflow of the rivers, with the abundant rainfall, favors the production of such crops as rice and sugar in great abundance. It claims to be the garden-land of the world—the land of fruit and flowers and of never-ending summer, with grand old trees overshadowing every hamlet, and plant-life in fullest variety bursting on every side from the fertile soil. The water swarms with fish, and the air with insects, while all manner of tropical birds and beasts exist in teeming multitudes. Especially is it the land of elephants.

One variety is that which is known to us as the "white" elephant, though the Siamese name for it is "the strange-colored," and it is really a whitish brown. Its form is used on the Siamese flags as the national symbol, and it is held in great honor, though not actually worshipped.

The climate of the whole country is genial and not unfavorable to health, though Europeans need to exchange it at intervals for something more bracing, and the natives suffer considerably from malarial diseases. The thermometer varies from 52° to 99°, averaging 81°. There is a dry season from November to May, and a wet season for the other half of the year.

The population numbering about 9,000,000, is but partly Siamese, nearly one-half being made up of the tributary races and of Chinese immigrants. The Chinese are much the more energetic race, and have rapidly secured for themselves the positions of profitable enterprise in the land.

By descent the Siamese are of the same family with the Chinese, having also several features of likeness to the natives of India. The name by which we call them is supposed to come from the Sanscrit word "*syam*," meaning "the brown," though they call themselves by a term signifying "the free." They are a gentle, passive, rather weak race, given to dissimulation, and very conceited; but they are reverential to the aged, especially to parents, are kind to their children, liberal in alms-giving, orderly and peaceable. They have quick, though not very strong, minds, and are said to be more receptive than the Chinese. These traits are common to all the native races, though the Laos have a somewhat stronger character, with many interesting traits peculiar to itself. The universal inertness, due to the enervating climate, is encouraged by the fact that food is so excessively cheap, and that small exertion is required for satisfying the need of clothing, a waist-cloth having usually been all that was held necessary, with sometimes a light cape over the shoulders. A large proportion of the people have continued to live in a state which is nominally that of slavery, though it is of a mild type, and terminable at any time by the payment of a fixed sum. It is now in process of being entirely abolished, by order of the King. Women are not held in restriction, but go about the streets at will, and transact business freely. They are, however, considered to be of so inferior a nature that they are not educated at all, whereas most of the men and boys can read and write. Polygamy is usual among those who can afford it, and divorce is easy in all cases, though there are many happy marriages.

The government is an absolute monarchy, entrusting all power of every kind to the King. When the King dies, it is

the assembly of nobles which chooses his successor, either from among his sons, or, if they prefer, from some other family.

The history of the country presents very little of importance or interest until the advent of Christian missionaries; since which time many features of western civilization have been adopted by order of the present King and of his predecessor. In fact, the change made in this direction has nothing to equal it, except in the case of Japan.

Foreign commerce, with the encouragement which it is now beginning to receive, is capable of immense expansion, so abundant are the natural resources of every kind, and so readily accessible. Not only can the great rivers be made available, but also the net-work of canals which interlaces the country between them. This gives its peculiar character to Bangkok, the capital, which has much the same importance for Siam as London for England. This city of six hundred thousand inhabitants, situated not far from the sea, has the chief river of the land for its main avenue and canals for streets. When the native houses are not built on piles driven into the banks, they are often floated on platforms in the river itself, whose sides are thus lined for several miles. The whole city and indeed all lower Siam can be reached by boat—a fact most important for commerce, as it is also for missionary work.

Buddhism.

Considered as a field for Christian missions, the most noticeable fact in regard to Siam is that it constitutes the very citadel of Buddhism—the land which, more than any other, is entirely and only Buddhist. In China, a Buddhist is also a Confucianist and a Taoist; even his Buddhism itself being far less pure than in Siam. This system attracts the more attention because within the present generation it has become distinctly known by us for the first time. The result is that while many still regard it as a mere tissue of palpable absurdities, some of our writers are claiming for it a place by the side of Christianity itself, and on a level with it.

The truth lies of course between such extremes. Buddhists need Christianity as deeply as any men on earth; yet their own system, with its strange mixture of good and evil, has a power which is real and formidable. It seems to have originated about the time of the Jewish prophet Daniel, in an age which also witnessed the teaching of Confucius

among the Chinese, and of Pythagoras among the Greeks; a time which was one of mental quickening and enlargement of thought over all the earth. Its founder himself was commonly known by his family name Gautama, and by the title of "The Buddha"—that is, "The Enlightened One." He has left an impression, by his character and teachings, rarely equalled among men. In Siam, for example, there has been for twelve hundred years no other religion than his; one which is venerated beyond expression, and interwoven with every act and occupation of life. It has shown much of intellectual subtlety, and even of moral truth, mingled with all its absurdities and vices; and has proved itself singularly adapted to the people with whom it deals. Its influence is not only long-continued and deep, but very broad. It has greatly modified the other religions of India, though seven centuries ago it was finally driven from its place among them; while in China the whole population is enrolled among its adherents. One-half of mankind bear its impressions; one-third of them are its active supporters. It would be by all means the leading religion on earth if mere numbers could make it such.

Yet, in the real sense of the word, it is no religion at all, for it teaches of no God above and no soul within us. Most of its followers have in their language no word whatever for that which we call "God," in the sense of a divine Ruler, Creator, Preserver of men, and the very idea of such a being does not exist in Buddhism. The Buddha himself was not a god, but a man; and though he speaks of beings who are called gods, yet they are described as mere mortals like ourselves, having no power over us, nor even any essential superiority to us. Each man must work out his own destiny for himself with no aid from any higher power, and in the spirit of atheistic rationalism.

Buddhism, as such, has therefore no such thing as prayer or religious worship in any form. The nearest approach to this is in the form of inward meditation, or of paying outward honors to the memory of Gautama by carrying flowers to his monument. When Buddhists wish to find any outlet for the religious instinct they must go outside of Buddhism to seek it. This is actually the case with nearly all of them. They crave some object of worship, and since Gautama has given them none, they addict themselves to some form of devil-worship or witchcraft by way

of addition to his system. They do also say prayers, which are in some cases the real cry of the soul toward some one or some thing which can help it. Usually however, the "prayer" which they repeat is not so much in the form of appeal to any living hearer as in that of a charm or incantation; the mere repetition of the words being supposed to have magical power in itself. Hence originated the use of "praying-mills" in Thibet, each turn of the wheel being considered as a repetition of the prayer or magical form which is written upon it. In such ways as this Buddhism has come to receive an enormous mass of additions, many of which are directly opposed to its original teachings. A singular fact in this connection is the outgrowth of an extremely elaborate system of worship in Thibet (not in Siam), which resembles closely in all its outward forms that of the Church of Rome. Even in Siam images of Buddha are enormously multiplied, tending to practical idolatry. There are said to be fourteen thousand in one temple alone.

The atheism of Gautama's teaching is the more complete because of his declaring, in the most emphatic manner possible, that there is no such thing as soul or spirit in man himself; that a man is only a body with certain faculties added to it, all of which scatter into nothingness when the body dissolves. One feature of Buddhism, therefore, is its denial of all spirituality, divine or human.

A second feature is its assertion, as the positive facts upon which it builds, of two most remarkable ideas. One of these is the doctrine of *transmigration*. This belief, strange as it seems to Christians, is held by the greater part of the human race as the only explanation for the perplexing inequalities of earthly experience. It teaches that the cause of every joy or sorrow is to be found in some conduct of the man himself, if not in this life, then in some of his previous lives. Such a theory appeals to the conviction that every event must have a cause, and to the innate sense of justice which demands that every act shall have its merited consequence. It also connects itself with that "strange trick of memory," as it has been called, which leads occasionally to the sudden sense of our having previously met the very scene, having said and done the very things, which are now present with us. As the usual emblem of Christianity is the cross, so that of Buddhism is the wheel—chosen as such from its suggestion of endless rotation.

Buddhism, however, which denies the existence of the soul, is obliged to teach transmigration in a very strange form. According to this, although you go to nothingness when you die, yet a new person is sure to be produced at that moment, who is considered to be practically the same as yourself, because he begins existence with all your merits and demerits exactly, and it is to your thirst for life that he owes his being. Yet, as it is acknowledged that you are not conscious of producing him and he is not conscious of any relation with you, it is hard to see how men can accept in such a form this doctrine of "Karma." Practically, its believers are apt to forget their denial of the soul, and speak as if it does exist and goes at death into a new body. This new birth, moreover, may be not into the form of a man, but into that of a beast of the earth, a devil in some hell or an angel in some heaven. Buddhism not only teaches the existence of hells and heavens, but fixes their exact size and position; so that one glance through the telescope, or any acquaintance with astronomy, is enough to prove the falsity of its declarations on that point. It is further taught that each of these future lives must come to an end, for all things above and below are continually changing places with each other, as they ever have done and ever will do. There is therefore no real satisfaction even in the prospect of a heavenly life, since it must in time change and probably for the worse.

In close connection, then, with this fundamental idea of Buddhism, namely transmigration, is the other idea that all life, present or future, is essentially so transitory, disappointing and miserable, that the greatest of blessings would be the power to cease from the weary round entirely and forever. Practically its votaries have before their minds a life in some delightful heaven, secured against turning into any following evil by passing instead into calm, unending slumber. This heavenly condition is marked by the perception of life's illusiveness, with freedom from all resulting lusts and passions; and this ensures that when the life you are then living shall close, no new being will be formed in your place, because your thirst for living is at last extinguished. While it is true, then, that this condition of heavenly calm or *Nirvana* is represented as eminently attractive, yet its distinguishing benefit lies in the fact that when it ends, that which follows is not a new birth, but an eternal freedom from all life. This is in its essence a doc-

trine of despair, even though the annihilation of life is called by the softer name of endless slumber, and attention is mainly fixed on the joys of *Nirvana*, which precede that slumber.

The third chief feature of Buddhism is its description of the "Noble Path"—the way by which a man is to reach the desired goal. Having (1) denied the existence of God and the soul, and (2) asserted the existence of transmigration and of an essential misery in all life, from which *Nirvana* is the only deliverance, it proceeds (3) to tell how *Nirvana* may be reached. It is by means of preserving meditation upon the hollowness of life, together with the practice of control over self and beneficence to others. Many of the rules given for this end have in them a moral truth and beauty which is remarkable. The opposition made to caste and to extending religion by force of arms, the freedom given to women, and the mildness of manners cherished among all, are most commendable. Much of its hold upon men undoubtedly comes from the fact that its moral standard is endorsed to so great an extent by every man's conscience, that it has a spirit of self-help by working, and that it encourages merit by one's own acts. Gautama, the Buddha, must have been far above the average in brain and heart, and not the least so in his efforts to learn from others before beginning himself to teach. But his followers of to-day are by no means teachable in the presence of Christianity, with its fullness of divine truth; and whenever partial truth resists fuller truth it becomes wrong and hurtful. If Buddhism held faithfully the truth it knew, ever ready to learn further lessons of good, it could be viewed with gladness as a system which had prevented many a worse one, while not hindering aught better still; but this latter assertion cannot be made.

Here is a system whose only reply to inquiries concerning religion or spirituality is an unbroken silence; one which leaves men to go elsewhere in search of information if they will, and to believe anything or nothing, just as they please, on this subject. Of course, the practical inference is, that religion is impossible, and that the cravings which we call spiritual cannot expect to be satisfied, but only to be dulled and deadened and finally extinguished. Disobedience to its laws is not called "sin," for where no God is recognized no sin is confessed, and it is merely so much loss to one's self, just as when any other law of nature is broken. If you

choose to take the loss you are always at liberty to break the law. Morality becomes a mere affair of profit and loss; so that we even read of a Buddhist account book, with its debtor and creditor columns, by which the yearly balance of merits or demerits could readily be ascertained. As there is no love to any God in all this, neither is there any beneficence toward men which is other than negative and selfish. The self-annihilation which is emphasized is not sought from any love for others, but simply as a means of finally escaping from misery by escaping from existence, after tasting whatever sensual enjoyment may come within reach on the way.

We must beware, then, of putting Christian meaning into Buddhist words, or of supposing that such a description of Buddhism as Arnold's "Light of Asia" could have been written by any man destitute of Christian ideas. Moreover, if there is fault and defect even in the purest possible form of the system, how much more is there in the actual teachings of Buddhist books after twenty-four hundred years of corruption!

The practical conduct of its followers is below even their own faulty standard; they live as the heathen did whom Paul describes in the first chapter of his Epistle to the Romans. For, after all, the great distinction between all other religions and Christianity is not merely that they present lower standards than it, but that they do not present at all that which is its one chief offer, viz., grace and strength whereby men become able to rise toward the standard. Buddhism makes no such offer as this, and has no conception of such a thing. It fixes the mind upon the evils and miseries of life, which it is by its own power to shun, and not upon the positive holiness and blessedness of a divine Father and Saviour, whose grace can lift the soul toward the glory which it sees in Him.

Christians freely concede all that can truly be claimed for the Buddhist standard; for the higher it is, the more does it show natural conscience endorsing the requirements of God as no more than right and just. The defects of Buddhism, both in theory and practice, are evident enough. In all these twenty-four hundred years, and among these myriads of men, it has produced no single nation comparable with even the lowest of Christian states. In fact, the very existence of its priesthood, as seen in Siam, is enough to dwarf the prosperity of any people. The name of "priest" is,

indeed, hardly accurate in this case, for the condition intended is rather that of a monk—of one who gives himself to carry into practice Gautama's conception of the best life. Each works out merit for himself by a life of meditation, without undertaking for others any work which is really "priestly." Forbidden to engage in useful work, and enjoined to live solely on alms, these men drain the community of $25,000,000 each year for their bodily support alone, besides all which they get for their temples, etc. Ignorant as they usually are, yet the whole education of the people is in their hands; and every man in the nation spends at least a part of his life in the priesthood, while every woman and child is glad to gain merit by feeding them. They not only control the nation, but may almost be said to include it bodily; and it may be imagined how firmly they hold it to Buddhism. When it is possible for a man to say, as one of these priests did, "I do not worship the gods, but they worship me," and to really believe that by rigid perseverance in his system he can outrank any being in existence, it is evident that such pride will not readily confess itself wholly wrong, and accept any new religion. Nor must it be forgotten that the bodily sustenance of these masses of monks is felt to depend upon the continuance of Buddhism.

How can a system be conceived more completely guarded against the entrance of Christianity, and, at the same time, more utterly in need of the gospel? It might readily be expected that missionary work would make slow progress under such circumstances. We can the better appreciate, then, that advance which has actually been made.

Roman Catholic Missions.

The Church of Rome established its missions in Siam as early as 1662. The grand embassy from Louis XIV., a few years later, was accompanied by a considerable number of priests, and from that time to the present they have held their ground through periods of severe persecution or of contemptuous toleration, varied only occasionally by intervals of royal favor. They found the work to be one of special difficulty, however, and their efforts have produced far less result than in most other missions conducted by them. Yet the size of their roll is still greater than that of the Protestant Missions, and it is therefore necessary to remember that the difference in quality is so radical and complete that such

a comparison of quantities is utterly misleading. This declaration would not be made if the Roman Church held the same standard in Siam which it does in England or America, instead of sinking, as it actually has done, almost to the level of heathenism itself. This can be tested by observing its attitude towards the "Christians," the Siamese and the Chinese.

There is still a considerable body of mixed descendants from the early Portuguese settlers whom the Roman priests have succeeded in keeping from apostatizing to Buddhism; but their preservation as a distinct body bearing the name of "Christian" has been a very questionable benefit. For example, Dr. Gutzlaff found that the servility and moral degradation of these "Christians" had inspired the Siamese with such contempt, not only for the religion, but for the civilization and power of all Europeans, that they only began to change their minds upon finding that British arms had actually defeated and conquered Burmah, which is on the very border of Siam itself. What wonder is it that to such a body as this there have been added scarcely any converts from among adult Siamese, and that the rolls of the Roman Church are enlarged mainly by claiming the names of those heathen infants who are surreptitiously baptized, when at the point of death, by the priests or their assistants, under the guise of administering medicine?

From the Chinese traders Dr. House informs us that the Roman priests did receive quite an accession by offering as a consideration the protection of the French Government, with consequent immunity from the many exactions and annoyances of the Siamese officials. It is very evident that a roll of names made up on such principles cannot fairly be compared with that of Protestant churches. Whatever could be accomplished by Jesuit influence has always been tried to induce the native government to expel from the country every gospel missionary. No retaliation for these attacks has been attempted, but it has been clearly manifested that the need of Siam for Protestant Missions is not a particle the less, but rather the greater, because of the mission work of the Church of Rome.

Protestant Missions.

"It is an interesting fact," says Dr. House, "that the very first effort made by any of the Protestant faith for the

spiritual good of the people of Siam was by a woman. This was Ann Hazeltine Judson, of sainted memory, who had become interested in some Siamese living at Rangoon, where she then resided. In a letter to a friend in the United States, dated April 30, 1818, she writes: 'Accompanying is a catechism in Siamese, which I have just copied for you. I have attended to the Siamese language for about a year and a half, and, with the assistance of my teacher, have translated the Burman catechism (just prepared by Dr. Judson), a tract containing an abstract of Christianity and the Gospel of Matthew into that language.' The catechism was printed by the English Baptist mission press at Serampore, in 1819, being the first Christian book ever printed in Siamese."

For more than twenty years after this time, however, Siam was regarded by mission workers chiefly as a point of approach to China. It was in this way that Bangkok was visited in 1828 by the celebrated Dr. Carl Gutzlaff, whose works upon China are still of great value. He was then connected with the Netherland Missionary Society, and was accompanied by Rev. Mr. Tomlin, of the London Society's mission at Singapore. They immediately gave their services as physicians to crowds of patients, and distributed twenty-five boxes of books and tracts in Chinese within two months. They connected with their Chinese work the study of Siamese, even attempting to translate the Scriptures into that language. Appeals were also sent by them to the American churches, to the American Board of Commissioners for Foreign Missions, and to Dr. Judson, in Burmah, urging that missionaries be sent to Siam. Mr. Tomlin was compelled by severe illness to return to Singapore in the following year. Late in 1829, Dr. Gutzlaff, having prepared a tract in Siamese, and translated one of the Gospels, also visited Singapore to have them printed. While there he was married to Miss Maria Newell, of the London Missionary Society, the first woman to undertake personal work for Christ in Siam itself, whither she went a few months after their marriage. She lived, however, little more than a year after that time. Her husband, being extremely ill, was urged to sail northward to China itself, which, in spite of great peril, he succeeded in doing, and began, on his recovery, a singularly adventurous pioneer work in that land. He was but twenty-five years of age when he reached Siam, and he put forth all the energy of his nature into the work

he found there. The death of his devoted wife and his own enforced departure to China were therefore no ordinary loss for Siam. A few days after he had sailed, in June, 1831, Rev. David Abeel arrived, having been sent by the American Board of Commissioners for Foreign Missions in answer to the appeal of Dr. Gutzlaff and Mr. Tomlin. The latter himself came with him, but only remained for six months, when he was placed in charge of the Anglo-Chinese College at Malacca. After repeated experiments, Dr. Abeel also was compelled, in November, 1832, to give up work in Siam on account of protracted ill-health. The American Board thereupon sent out Rev. Messrs. Johnson and Robinson, who arrived in July, 1834, and D. B. Bradley, M.D., in July, 1835. "Like all their predecessors, these missionaries had some knowledge of the healing art and a stock of medicines for free distribution, so that the people of Siam naturally give to every Protestant missionary the title of 'mau,' or 'doctor of medicine.'" Several of them have been fully-trained physicians, among whom was Dr. Bradley. "His work as medical missionary, writer and translator into Siamese of Christian books, printer and preacher, continued with a zeal and hope which knew neither weariness nor discouragement until his lamented death, after thirty-eight years of toil, in June, 1873." Two of his daughters, Mrs. McGilvary and Mrs. Cheek, became the wives of Presbyterian missionaries, the third generation being represented by the children of Mrs. McGilvary, who joined their parents in the mission work at Chieng-Mai. Upon the opening of China to missionary work, the American Board transferred its efforts to that country, and in 1850 gave its field in Siam to the "American Baptist Missionary Society." The work of this society was begun in Bangkok by Rev. J. T. Jones, who acquired the language, and translated the Gospels. In 1835, Rev. Wm. Dean was sent to work among the Chinese in Siam. This proved the more successful field, and the Siamese work was discontinued in 1870.

The Rev. John Carrington has been the representative of the American Bible Society in Siam since 1889. An independent Baptist missionary, Dr. Adamsen, opened a chapel in Bangkok in 1896. With these exceptions, there is no Protestant mission work for the Siamese, except that of the Presbyterian Board.

Presbyterian Missions.

The first visit made to Siam by any representative of our own Church was for the same purpose which had already brought other missionaries there—namely, to find some door of access to the Chinese. This was in November, 1838, when Rev. R. W. Orr spent a month in Bangkok, and thereupon recommended our Board of Foreign Missions to take this country as a field of effort, not only for the Chinese, but for the Siamese themselves. In accordance with this recommendation the Rev. W. P. Buell was sent to Bangkok, where he arrived in 1840. After remaining until 1844, and doing good foundation work, he was compelled to leave the field to bring home Mrs. Buell, who had been stricken with paralysis. Arrangements were made to fill his place as soon as possible, but from various reasons it was not until 1847 that the next missionaries actually reached Siam. From that time until the present, continuous work has been maintained; and as the Chinese could then be reached in their own land, our mission here addressed itself directly to the native Siamese.

The Rev. Stephen Mattoon and wife, with Rev. S. R. House, M.D., were the missionaries who began work in that year. Their foothold seemed, however, very precarious for several years afterward, on account of the active, though secret, opposition of the King. Without openly using force, he so exerted his despotic influence upon the people that none of them could be induced to rent or sell any house to the missionaries, and a most effectual obstacle to their work was thus presented. Other difficulties of the same general nature were put in their way, and it seemed quite certain that they would actually be prevented from establishing themselves in the country.

About the same time Sir James Brooks, who had arrived to open negotiations with the King on behalf of the British Government, found himself treated in a manner which he considered so insulting that he indignantly took ship again with the purpose of securing assistance in the effort to open the country by main force. Just at the moment when all these complications were at their height, the death of the King was announced (April 3, 1851). The young Prince chosen to succeed him had been instructed in languages and science by Rev. Mr. Caswell, of the American Board, and had learned to esteem the missionaries and approve their

work. He at once instituted a liberal policy, made treaties with England and the United States, and had his children educated under Christian influence.

An official document, under the royal sanction, makes the following statement: "Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The government of Siam has great love and respect for them and has no fear whatever concerning them. When there has been a difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things." The present King, who came to the throne in 1868, has always treated the missionaries with great kindness and respect, and has generously assisted our schools and hospitals.

No estimate of mission work would be complete in Siam, which did not include its connection with these great changes in the whole attitude and condition of the nation. Though such results may be considered as indirect and preparatory, they are to be thankfully acknowledged before God, who has chosen to manifest His blessing and help in this form, while not omitting further tokens of a more immediately spiritual nature.

Perhaps the best way to view the course of our work will be to look at it in connection with the places which have successively been taken up as centres of effort.

Bangkok

The first convert in connection with the mission was the Chinese teacher Qua-Kieng, who was baptized in 1844, and died in the faith in 1859. It is interesting to learn that three of his children became Christians after his death and one of his grandsons, educated in the United States, has returned to his own country as a Christian minister, and is now engaged in earnest work for his people.

A good record is also given of Nai Chune, the first native Siamese convert. "Though frequently offered positions of honor, lucrative offices, and employment by the government, he refuses all and chooses to support himself by the practice

of medicine, that thus he may the more readily carry the gospel message."

It was not until 1859, however, that this first convert was made. Instead of causing His servants to reap immediately, by bringing one part of the field into full maturity, the Master chose, as we have seen, to use them for doing long-continued preparatory work, which will in the end attest His wisdom as the Lord of the harvest. Tokens have moreover come to light within recent years which show that there really was success, even of a directly spiritual nature, where there were no signs visible to the patient workers. For example, several years after Dr. Bradley's death a marked instance of conversion was found, which was traceable directly to his faithful efforts in the printing and distribution of Christian truth. In 1877, a venerable man, evidently of high rank, came to Chieng-Mai to ask medicine for his deafness, and referred to the miraculous cure which Christ had wrought upon a deaf man. He proved to be the highest officer of the court in the province of Lakawn, and at the time of this visit was seventy-three years of age. Twenty years before he had visited Bangkok and received religious books from Dr. Bradley. They were printed in the Siamese character, which he had learned for the purpose of reading them. He gave inward assent to the truth contained in them so far as he could understand it, but had never found any missionary to give him further instruction in his far-off home. His firmness of principle brought upon him such trouble in his own province that he had come to Chieng-Mai, where he immediately sought out the missionaries. From that time he made this matter his one study, obtaining Buddhist books from the temple, and comparing them with Christian books, in the full exercise of that keen, practical sagacity for which he was noted. He intended to present himself at the communion table in April, but was obliged to stay at home under a severe attack of illness. At the next communion, however, he made his appearance, declaring his conviction that the healing of his disease had been in answer to prayer. The missionary who moderated the session at his examination had seldom heard a more satisfactory and intelligent confession of faith in Christ than was given by him. As soon as he was known to be a Christian he was ordered back to his native city far away. His death was not unlikely to be the result; but he said to his Christian friends. "If they want to kill me because I worship

Christ and not demons, I will let them pierce me." His life was spared in the end, but office, wealth and social position were taken, and he was ignored by all his friends. Later still we hear of him as starting to walk all the way to Chieng-Mai, being too impoverished to command any mode of conveyance suitable for his old age. His object in coming was to hear still further about the Lord Jesus, and the result of this second visit was the return with him of two native members from the Chieng-Mai church to begin work in his native city. Out of this there arose one of our most promising stations; and the whole affair is traceable directly to the patient work of that early missionary, who never in this life came to know anything of it.

Preaching, both in chapels and by the wayside, has been given from the very beginning that prominence which justly belongs to it as the ordinance of Christ for the saving of souls. Whatever else is done, this is also done.

Much time is given to itinerating work, for which the canals and rivers afford peculiar facilities. The evangelists are always greeted by large audiences, and their message is received with apparent eagerness. Thousands of gospels and other books are sold and distributed on these tours.

In Bangkok itself, the premises first occupied by the mission in 1851 are in the southern part of the city, called Sumray. The chapel where the First Church worships is here, with the boys' boarding-schools, and residences for the missionaries. In 1896, this church became independent of foreign support, having called a Siamese pastor, Rev. Kru Yuan, the first ordained Protestant minister of his race. His entire salary is paid by the church.

At Wang Lang, five miles farther up the river, is the second centre of the mission, among the better class of residences. Here are the girls' boarding-school, some dwelling-houses, and the chapel occupied by the Second Church.

The Third Church, organized in 1897, the fiftieth year since the establishment of the mission, is located in a thickly settled part of the city on the east side of the river.

At Ayuthia, the ancient capital, regular services are held, with a good attendance. A floating chapel has been built, to reach the large number of people who live in boats on the rivers.

The Press affords another agency of especial importance among a people where four-fifths of the men and boys are able to read. The mission press at Bangkok is constantly

sending forth copies of the Scriptures in Siamese, with translations from such books as the "Pilgrim's Progress," the "Child's Book of the Soul," etc., and also tracts and books prepared especially for this purpose—such as "The Light of Europe," written by a native Christian layman as a criticism on Arnold's "Light of Asia." Some of the best tracts for general evangelistic work have been written by the native evangelists. The publication of the Siamese Hymnal has also proved very serviceable among a music-loving race. The Bible itself was until recently printed in separate portions only, on account of the fact that a complete copy, even in the smallest Siamese type, makes a volume of larger size than our Webster's Unabridged Dictionary. In 1895, Rev. J. B. Dunlap, during his furlough in America, procured matrices for new type, which combines reduced size with greater distinctness. The Bible is now printed in four volumes of convenient size. There have been in use, almost from the very beginning, translations of the Gospels and of some other books which served a good purpose for the time; but the preparation of a standard Siamese Bible was not completed until 1894. Literature of all kinds is pouring in upon Siam, much of it exceedingly hurtful; the Christian Church therefore needs to supply pure reading and the true gospel to minds eager for knowledge of every sort. In the early days of the mission all books were distributed gratuitously, but now, in conjunction with the American Bible Society, they are sold at a nominal price. The native colporteurs are fearless and aggressive, and are often able to push ahead of the missionary who, on visiting a new village, frequently finds there already a partial knowledge of the truth.

Medical work has also been a most valuable adjunct of missionary effort, and this in two ways. Here, as in every land, it opens a way to the hearts of men by its self-denying beneficence, and affords many an opportunity of pointing the sin-sick soul to the Great Physician. It also helps to convince them that Christianity shows itself to be of God by its harmony with all other truth, even in nature and science; whereas all the teachings of Buddhism regarding its system of heavens and hells are contradicted and disproved by the science of astronomy; and the employment of incantations and witchcraft for the sick is proved to be false and useless by the scientific medical practice introduced by missionaries. In 1881 a hospital for sixty patients was erected and given

for public use by a native nobleman, and in charge of native attendants; the physician in charge being Dr. Tien Hee, who was graduated some years earlier from the missionary boarding-school at Bangkok, and afterward from the Medical School of the University of the City of New York. The government of Siam has now in Bangkok three hospitals, an insane asylum, orphanage and dispensary. Dr. Hayes, who labored nobly in the care of the mission dispensary and Bangkok hospital, has, at the request of the Siamese Government, taken charge of these government institutions with no restriction placed upon teaching Christianity.

Education, especially in scientific subjects, has been from the outset one of the strongest means of influence. The knowledge of civilization and Christianity diffused by means of schools and private instruction among the ruling classes has opened the way for future advance. In 1889 the Christian High School was opened. This receives boys from the lower schools and gives them a thorough Christian education which will fit them for teaching or the ministry. The yearly attendance averages about one hundred.

The girls' boarding-school, known as the Harriet House School, in memory of one of its founders, is an important factor in the educational work. The musical and industrial departments especially attract the attention of the better class of Siamese. There are eighty scholars, with more applications than can be received.

The government has always shown much interest in the educational work. In 1878, the King appointed Dr. McFarland, one of our missionaries, to be Principal of the Royal College at Bangkok and Superintendent of Public Instruction at large. At the Bangkok Centennial Celebration, in 1882, the King bought the entire exhibit made by the girls' school and also presented silver medals to the principals in charge of it. His interest is still continued, and it is hoped that the policy of the government toward female education may be completely changed; that the young women of Siam may be "elevated to walk side by side with their husbands and brothers," before whom is set a high standard of education.

Petchaburee

This city, one hundred miles southwest of the capital, though numbering but twenty thousand inhabitants, is the central point of influence for a district containing a population of almost two millions. When Petchaburee was visited by a missionary in 1843 his books were refused, and every attempt to exert

even a passing influence for Christianity was repulsed in the most uncompromising manner by the authorities. In 1861, however, it was by the urgent request of the Governor that a station was formed at this point. Two years later there were three native converts applying for membership, and a church was thereupon organized. There are now in Petchaburee and its province four churches in which all the ordinary services are maintained. These grow slowly in point of membership, as great care is exercised in receiving applicants. The church at Petchaburee has assumed the full support of a native evangelist. The Howard Industrial School for girls was carried on by Miss Jennie Small until her death in 1891, when it was combined with the girls' boarding-school. There are five day-schools in the surrounding villages.

Medical work in this station has been very successful. The hospital and dispensary are well established, receiving patients from far and near. In 1888 the King of Siam showed his appreciation of the work of this hospital by donating $2400 for the purpose of enlarging its buildings. A woman's ward was opened in 1895, with funds given by the Queen.

Ratburee

Calls for a station at Ratburee, a town about sixty miles west of Bangkok, and in telegraphic and postal communication with it, came repeatedly to the mission, even those in authority in the Siamese Government urging the location of missionaries there. As early as 1887 Dr. and Mrs. Thompson had visited Ratburee, the people hearing them gladly and receiving medical treatment. In 1889 they returned to stay, having received from the government a suitable dwelling of which some of the lower rooms could be used for a dispensary and in-patients, many besides being treated in their homes.

In 1896 the government offered the mission in exchange for the property occupied by them, land in a much better situation, with buildings which by some alterations were made more desirable than those formerly occupied.

Regular services are held in the chapel, and schools for boys and girls well maintained. Preaching, teaching and healing go hand-in-hand, and Christian Siamese teachers are training the children in righteousness.

Nakawn

Several evangelistic tours made in the province of Nakawn, southwest of Bangkok, have resulted in the formation of a vigorous church,

organized in 1895. The people are simple-minded and earnest, and show a deep interest in the truth. A fine plot of ground has been leased by favor of the government, and it is hoped that the mission force may soon be strong enough to spare a worker for this field.

The Outlook.

Patient, arduous labor has been expended in Siam for many years, without large visible results. The enervating climate, necessitating frequent changes in the mission force; the mobile, unretentive character of the people, whose easy acquiescence is more discouraging than opposition, are obstacles which call for faith and endurance. Yet grounds for encouragement are not wanting. Buddhism is losing ground; fewer men go into the priesthood, so that in Bangkok there are but half as many as there were some years since. Those who do enter the priesthood remain for a shorter term than formerly. "The King himself only remained in the priesthood a month, and his younger brother recently entered it for three days." Our inference from such a fact is confirmed by the further statement that the leading priests are themselves becoming so alarmed that they are taking vigorous measures to defend Buddhism by printing and distributing books which attack Christianity and uphold the native religion. We are reminded of the fact that when the early missionaries arrived in Siam a native nobleman said to them, "Do you with your little chisel expect to remove this great mountain?" Years afterward, when one of those missionary pioneers had died, without seeing any fruit of his labors, another nobleman exclaimed, "Dr. Bradley is gone, but he has undermined Buddhism in Siam." It was a felicitous expression. "Undermining" is a form of work in which every stroke tells to the greatest advantage. Even a chisel may be used with success against a massive cliff if it be employed to "undermine" it. The missionaries have cut their little channels under the cliff, and laid up here and there the magazines of spiritual power, in full expectation that the electric flash of divine fire would in due time pass through the channels, and split in pieces the mighty rock.

But it is not enough to do merely this undermining work. There is pressing need of positively Christianizing the land as it becomes emptied of Buddhism, else the last state of

this people will be worse than the first. Infidelity is no improvement upon Buddhism. Our chief encouragement is in the evident presence of that living Lord who can bless the more positive work of building up Christianity, as He has blessed the negative work of undermining Buddhism. The men who occupy the outposts on the field regard themselves as anything but a "forlorn hope," while their weapons are proving mighty through God to the casting down of strongholds. We, who read of it all from afar, can surely do our part in standing by them with prayer and sympathy and every needful support. The Captain of the host of the Lord may well look to us also for that "obedience of faith" which shows itself by trusting in Him as to the wisdom of the plan and the certainty of its success, while meantime we simply obey our standing orders by doing all we can to "preach the gospel to every creature."

LAOS.

This name indicates an organization which is distinct and separate, though it is grouped with the Siamese mission in our reports, and is closely connected with it. The Laos people, it will be remembered, are distinct from the Siamese, though subject to the same government. The upper plain, which is their home, though but five hundred miles above Bangkok, is practically farther from it than is New York itself, if the distance is estimated by the length of time required for the journey. The rapids in the river and the almost impassable mountains on each side of it present barriers not quickly passed over. Chieng-Mai, the capital, was visited by a deputation from the Siam mission in 1863, and in 1868 Rev. Daniel McGilvary and Rev. Jonathan Wilson came to remain. They were soon encouraged by the conversion of Nan Inta, a man who had thoroughly studied Buddhism and was dissatisfied with it, while knowing of nothing to replace it. He was much impressed by having the eclipse of August 18, 1868, foretold by the missionary a week in advance. He found the science of the Christians disproving the fables of Buddhism, and at once began eagerly to study the more directly spiritual truths connected with

Christianity. He was soon able to make an intelligent confession of faith in Christ, which he maintained until his death, in 1882, and seven other converts were baptized within a few months. At this point the infant church was brought to a season of persecution and martyrdom. The King of the Laos, who usually exercised full control over his own people, though tributary to Siam, began to manifest the hostility which he had thus far concealed. Noi Soonya and Nan Chai were arrested, and, on being brought before the authorities, confessed that they had forsaken Buddhism. The "death-yoke" was then put around their necks, and a small rope was passed through the holes in their ears (used for ear-rings by all natives), and carried tightly over the beam of the house. After being thus tortured all night they were again examined in the morning, but steadfastly refused to deny their Lord and Saviour even in the face of death. They prepared for execution by praying unto Him, closing with the words "Lord Jesus, receive my spirit." Being then taken off to the jungle, they were clubbed to death by the executioner, and one of them, not dying quickly enough, was thrust through the heart by a spear. The whole record is like one from the apostolic age, and speaks vividly of the first martyrs and of the same Lord by whose living presence they were sustained.

The persecution which thus began checked seriously for the time any progress in mission work. Shortly after this, the King died. Several new converts were soon received, and it was found that these cases of martyrdom had produced a deep impression for good. Still later, in 1878, another crisis was encountered, though less serious in its nature. The missionaries had decided to perform the marriage ceremony between two native Christians who had applied to them, and to do this without making any provision for the customary feast to the demons. The relatives, who were all devil-worshippers, prevented the marriage on this account, and the authorities supported them in the refusal. An appeal was at once made to the King of Siam, which brought for reply a "Proclamation of Religious Liberty to the Laos." This placed the whole matter on a new basis and entirely changed the conduct of the officials.

Messrs. McGilvary and Wilson, with their wives, labored alone until 1883, when Dr. Peoples and others were sent, followed the next year by Rev. Chalmers Martin. Since then the force has been largely increased and the growth of

the church has been constant and remarkable. Great prominence has always been given to evangelistic work, done largely by native Christians. Medical work has accompanied this, and preacher and healer together have laid broad foundations for future development. The first Laos convert ordained, Rev. Nan Tah, has been greatly blessed in his labors; "a good man, and full of the Holy Ghost." Many churches in distant provinces have grown up under native teachers, with only a yearly visit from a missionary.

By the time teachers were sent for schools, there were Christian parents ready to send their children. Most of the pupils came from Christian families, not to learn English, which is not taught, but to receive a Christian education.

A training-school for evangelists and teachers is preparing the future workers for the church. Its members devote part of each week to practical work, in addition to systematic study of the Bible.

The Laos language resembles the Siamese, but the written characters are quite different. During a visit to America in 1890, Dr. Peoples had a font of Laos type cast and in 1892 an old press brought from Siam was set up, and the language printed for the first time. Up to that time all books were in Siamese, which comparatively few Laos can read with fluency. The Gospels, Acts and Psalms have been printed, besides several tracts and school-books, a hymnal and the Pilgrim's Progress. A new press is greatly needed.

The Laos tongue is spoken over a large region lying north of our stations, reaching to the confines of China. All this field has no missionary, Catholic or Protestant, and offers a cordial welcome to the truth. The numerous tribes of the highlands are not Buddhists, but spirit worshippers. Dr. McGilvary spent two months in visiting on foot one of these tribes, the Moosurs, and afterward baptized twenty-two of them. They have built a chapel in their village for their daily use, and on Sunday go down to the nearest Laos church. The French, who claim this region, have so far shown a most friendly spirit to our mission work.

Chieng-Mai

Chieng-Mai, the mother-church of the Laos mission has sent out eight colonies, and has now about 800 members. This church is under the joint care of Rev. Howard Campbell and Rev. Nan Tah.

The medical work enjoys the favor of the Princes and all in authority. The Governor has committed the control of vaccination into the hands of the resident physician.

The hospital does much good, and is more than self-supporting, and the dispensary pays the expenses of a school for the poor.

Prayers are held every evening on the medical compound, and none leave the hospital without spiritual instruction.

A girls' boarding-school has 98 pupils, with no room for others who would come, and the school for boys 130. From these schools must come the Christian teachers for the country work.

In January, 1895, the first Laos Society of Christian Endeavor was formed. A convention was held March, 1896, in which twenty societies were reported, with 613 members. One delegate walked eight days' journey, carrying his own food and bedding. The manifest power and success of the meetings are attributed to the earnest prayer by which they were preceded.

Lakawn Lakawn was occupied in 1885, by Dr. and Mrs. Peoples, who established the usual medical and school work as soon as possible. An industrial farm, begun in 1891, with funds given by the children of the home Church, has proved a great success. The rice raised pays all expenses, and the improved methods taught are of much value to the people.

The Governor gave a fine site for a hospital, which was built in 1893. In the same year the country was smitten by a terrible famine. Even the seed-rice was consumed, and many people sold themselves into slavery. Relief Committees were at once formed, and by the aid of money sent from America, the missionaries were able to distribute rice, both for seed and food, and to relieve the worst suffering until another harvest could be gathered. Nearly $10,000 was expended in this work of mercy, which did much to open the hearts of the people to Christianity.

Lampoon Lampoon (*m* silent) was occupied by Rev. Mr. and Mrs. W. C. Dodd and Rev. Robert Irwin in 1891. The government gave a perpetual lease of a fine property for religious and medical purposes, and a church was at once organized There are now over 300 communicants connected with the station, and many catechumens. This town is a centre of work for 20

villages. The church cares for its poor, meets its own general expenses, and supports two evangelists.

Muang Praa Praa, 5 days' journey east of Lakawn, is the centre of an immense rice-plain dotted with villages. The famine of 1893 was especially severe in this region, and many heard of Christ through the relief work. Dr. and Mrs. Briggs were the first occupants, followed in 1894 by Rev. Mr. and Mrs. Shields. The church has 44 members, and the evangelistic and medical work are carried on vigorously.

Nan Nan is a beautiful walled city embowered in trees, on the Nan River, 15 days' journey east of Lakawn. It was visited by Dr. and Mrs. Peoples in 1894, but the final occupation was delayed until September, 1895. The usual preliminary work of a new station has been successfully inaugurated.

Chieng Hai Chieng Hai, a large city 150 miles north of Chieng-Mai, is the chief town of nearly 1,000,000 of the Laos people, and gives access to many of the hill tribes. The itinerating work done in this region resulted in establishing three flourishing churches. In 1897 Dr. and Mrs. Denman and Rev. W. C. Dodd and wife were appointed to Chieng Hai. The native rulers welcome the foreigners, and nothing could be kinder than the treatment received from the French Commissioners in the adjacent territory.

In 1892, the Laos mission asked for eighteen workers to supply the stations then occupied. Since then twenty have been sent, but in the meantime four have been taken from the force then on the field. Many more are now needed to enter the open doors on every hand. For speedy and large returns for labor no more promising field is anywhere open to the Church.

STATISTICS 1897.

	Siam.	*Laos.*
Missionaries	26	37
Native workers	30	62
Churches	9	15
Communicants	343	2,153
Pupils in schools	442	253
Pupils in Sunday-schools	263	1,077

STATIONS 1897.

SIAM MISSION.

BANGKOK, on the River Menam, 25 miles from its mouth; occupied as a mission station, 1840 to 1844, and from 1847 to the present time; laborers—Rev. E. P. Dunlap, D.D., and Mrs. Dunlap, Rev. J. A. Eakin, Rev. F. L. Snyder and Mrs. Snyder, Rev. J. B. Dunlap and Mrs. Dunlap, Walter B. Toy, M.D., and Mrs. Toy, Rev. Boon Boon-Itt, Miss Edna S. Cole, Miss Elsie J. Bates and Miss L. J. Cooper; 1 ordained preacher, 2 evangelists, 10 teachers and other helpers.

PETCHABUREE, on the western side of the Gulf of Siam, 85 miles southwest of Bangkok; occupied as a mission station in 1861; laborers—Rev. W. G. McClure and Mrs. McClure, Rev. Charles E. Eckels and Mrs. Eckels, Rev. A. W. Cooper and Mrs. Cooper, James B. Thompson, M.D., and Mrs. Thompson, Miss Annabel Galt, Miss E. Hitchcock; 1 evangelist, 11 teachers and other helpers.

RATBUREE, occupied as a mission station in 1889; laborers—Rev. E. Wachter, M.D., and Mrs. Wachter, Rev. F. I. Lyman and Mrs. Lyman; 4 teachers and helpers.

LAOS MISSION.

CHIENG-MAI, on the Maah-Ping River, 500 miles north of Bangkok; occupied as a mission station 1867; laborers—Rev. Daniel McGilvary, D.D., and Mrs. McGilvary, Rev. D. G. Collins and Mrs. Collins, Mrs. Stanley K. Phraner, Dr. James W. McKean and Mrs. McKean, Rev. Howard Campbell and Mrs. Campbell, Rev. Wm. Harris, Jr., Rev. J. H. Freeman, Misses I. A. Griffin, Cornelia H. McGilvary, Margaret A. McGilvary, and Hattie E. Ghormley, *Rev. Nan-Tah;* 32 helpers, 17 out-stations.

LAKAWN, on the Maah-Wung River, 75 miles southeast from Chieng-Mai; occupied as a mission station in 1885; laborers—Rev. Jonathan Wilson, Rev. Hugh Taylor and Mrs. Taylor, Rev. L. W. Curtis and Mrs. Curtis, Rev. C. R. Callender and Mrs. Callender, Miss Margaret Wilson; 5 native helpers, 1 out-station.

LAMPOON, 18 miles south of Chieng-Mai; occupied as a mission station in 1891; laborers—Rev. W. A. Briggs, M.D., and Mrs. Briggs; native helpers, out-stations.

MUANG PRAA, on the Maa-Yome River, 125 miles southeast from Chieng-Mai; occupied as a mission station in 1893; laborers—Rev. W. F. Shields and Mrs. Shields, Rev. J. S. Thomas, M.D., and Mrs. Thomas, Miss Julia Hatch.

NAN, on the Maa-Nan River, 150 miles east of Chieng-Mai; occupied as a mission station in 1894; laborers—Rev. S. C. Peoples, M.D., and Mrs. Peoples, Miss Mary A. Bowman, M.D., Miss Kate N. Fleeson.

CHIENG-HAI, occupied experimentally as a mission station in 1897; laborers—Rev. W. C. Dodd and Mrs. Dodd, Rev. C. H. Denman, M.D., and Mrs. Denman.

MISSIONARIES IN SIAM AND LAOS, 1840–1897.

* Died. Figures, Term of Service in the Field.

SIAM.

Anderson, Miss A., 1872–1876
Arthur, Rev. R., 1871–1873
Arthur, Mrs., 1871–1873
Bates, Miss E. J., 1892
Berger, Rev. C. A., 1887–1891
Berger, Mrs. (Miss Van Eman), 1887–1891
Boon-Itt, Rev. Boon, 1895
*Buell, Rev. Wm. P., 1840–1844
*Buell, Mrs., 1840–1844
Bush, Rev. Stephen, 1849–1853
*Bush, Mrs., 1849–1851
Carden, Rev. P. L., 1866–1869
Carden, Mrs., 1866–1866
Carrington, Rev. John, 1869–1875
Carrington, Mrs., 1869–1875
*Coffman, Miss S., 1874–1885
Cole, Miss Edna S., 1886
Cooper, Rev. A. W., 1885–1886; 1890
*Cooper, Mrs., 1885–1886
Cooper, Mrs. (Miss S. E. Parker), 1890
Cooper, Miss L. J., 1890
Cort, Miss M. L., 1874–1891
Culbertson, Rev. J. N., 1871–1881
Culbertson, Mrs. (Miss B. Caldwell), 1878–1881
Dickey, Miss E. S., 1871–1873
Dunlap, Rev. E. P., 1875
Dunlap, Mrs., 1875
Dunlap, Rev. J. B., 1888
Dunlap, Mrs. (Miss Stoakes, 1888), 1889
Eakin, Rev. John A., 1888
*Eakin, Mrs. (Miss Olmstead, 1880), 1889–1897
Eakin, Miss E., 1895
Eckels, Rev. Chas. E., 1888
Eckels, Mrs. (Miss M. Galt), 1891
Galt, Miss A., 1891
George, Rev. S. C., 1862–1873
George, Mrs., 1862–1873
Grimstead, Miss S. D., 1874–1877
Hartwell, Miss M. E., 1879–1884
Hays, T. H., M.D., 1886–1891
Hays, Mrs. (Miss Nielson, 1884), 1886–1891
Hitchcock, Miss E., 1892
House, Rev. S. R., M.D., 1847–1876
House, Mrs. H. N., 1847–1876
Lee, W. R., M.D., 1890–1891
Lee, Mrs., 1890–1891
Lyman, Rev F. I., 1896
Lyman, Mrs., 1896
McCauley, Rev. J. M., 1878–1880
McCauley, Mrs. (Miss J. Kooser), 1878–1880
McClelland, Rev. C. S. 1880–1883
McClelland, Mrs., 1880–1883
McClure, Rev. W. G., 1886
McClure, Mrs. (Miss M. J. Henderson, '85), 1886
McDonald, Rev. N. A., 1860–1887
*McDonald, Mrs., 1860–1887
McDonald, Miss H. H., 1879–1884
McDonald, Miss Mary, 1881–1887
McFarland, Rev. S. G. 1860–1878
McFarland, Mrs., 1860–1878
*McLaren, Rev. C. D., 1882–1883
*Mattoon, Rev. S., 1847–1866
*Mattoon, Mrs., 1847–1866
Morse, Rev. A. B., 1856–1858
Morse, Mrs., 1856–1858
*Odell, Mrs. John F., 1863–1864
Paddock, Benj. B., M.D. 1888–1890
Ricketts, Miss M., 1893–1896
*Small, Miss Jennie M., 1885–1891
Snyder, Rev. F. L., 1890
Snyder, Mrs., 1890
Sturge, E. A., M.D., 1880–1885
Sturge, Mrs., 1881–1885
Thompson, J. B., M.D., 1886
Thompson, Mrs., 1886
Toy, W. B., M.D., 1891
Toy, Mrs., 1891
Van Dyke, Rev. J. W., 1869–1887
Van Dyke, Mrs., 1869–1884
Wachter, Rev. E., M.D., 1884
Wachter, Mrs. (Mrs. McLaren, 1882), 1886

LAOS.

Bowman, Miss M. M.D. 1895
Briggs, W. A., M.D., 1890
*Briggs, Mrs., 1890–1891
Briggs, Mrs. (Miss King). 1892
Callender, Rev. C. R., 1896

Callender, Mrs.,	1896
*Campbell, Miss M. M.,	1879–1881
Campbell, Rev. H.,	1894
Campbell, Mrs.,	1894
Cary, A. M., M.D.,	1886–1888
*Cary, Mrs.,	1886–1888
Cheek, M. A., M.D.,	1875–1886
Cheek, Mrs.,	1875–1886
Cole, Miss Edna S.,	1879–1886
Collins, Rev. D. G.,	1886
Collins, Mrs.,	1886
Curtis, Rev. L. W.,	1894
Curtis, Mrs.,	1894
Denman, Rev. C. H., M.D.,	1894
Denman, Mrs.,	1894
Dodd, Rev. W. C.,	1886
Dodd, Mrs. (Miss Belle Eakin, 1887),	1889
Fleeson, Miss Kate N.,	1888
Freeman, Rev. J. H.,	1894
Griffin, Miss I. A.,	1883
Ghormley, Miss H. E.,	1895
Harris, Rev. W.,	1895
Hatch, Miss J.,	1893
Hearst, Rev. J. P.,	1883–1884
Hearst, Mrs.,	1883–1884
Irwin, Rev. Robert,	1890
Martin, Rev. Chalmers,	1883–1886
Martin, Mrs.,	1883–1886
McGilvary, Rev. D.,	1858
McGilvary, Mrs.,	1860
McGilvary, Miss C. H.,	1889
McGilvary, Miss M. A.,	1891
McGilvary, Rev. E. B.,	1891–1894
McGilvary, Mrs.,	1891–1894
McKean, James W., M.D.,	1889
McKean, Mrs.,	1889
Peoples, Rev. S. C., M.D.,	1883
Peoples, Mrs. (Miss S. Wirt, 1883),	1884
*Phraner, Rev. S. K.,	1890–1895
*Phraner, Mrs.,	1890–1891
Phraner, Mrs. (Miss Westervelt),	1884
Shields, Rev. W. F.,	1893
Shields, Mrs.,	1893
Taylor, Rev. Hugh,	1888
Taylor, Mrs.,	1888
Thomas, J. S., M.D.,	1893
Thomas, Mrs.,	1893
*Vrooman, C.W., M.D.,	1871–1873
Warner, Miss A.,	1883–1885
Wilson, Rev. Jonathan,	1858
*Wilson, Mrs. Maria,	1858–1865
*Wilson, Mrs.,	1866–1880
Wilson, Miss M.,	1895

Books of Reference.

Among the Shans. A. R. Colquhoun. 21s.

A Thousand Miles on an Elephant. Holt S. Hallett.

Buddhism. T. W. Rhys Davids. 75 cents.

Eastern Side; or, Missionary Life in Siam. Mrs. F. R. Feudge. $1.50.

English Governess at the Siamese Court. Mrs. A. H. Leonowens. $1.50.

Siam. Bayard Taylor. $1.25.

Siam and Laos as seen by American Missionaries. $1.85.

Siam; its Government, Manners and Customs. Rev. N. A. McDonald. $1.25.

Siam; The Heart of Farther India. Miss M. L. Cort. $1.75.

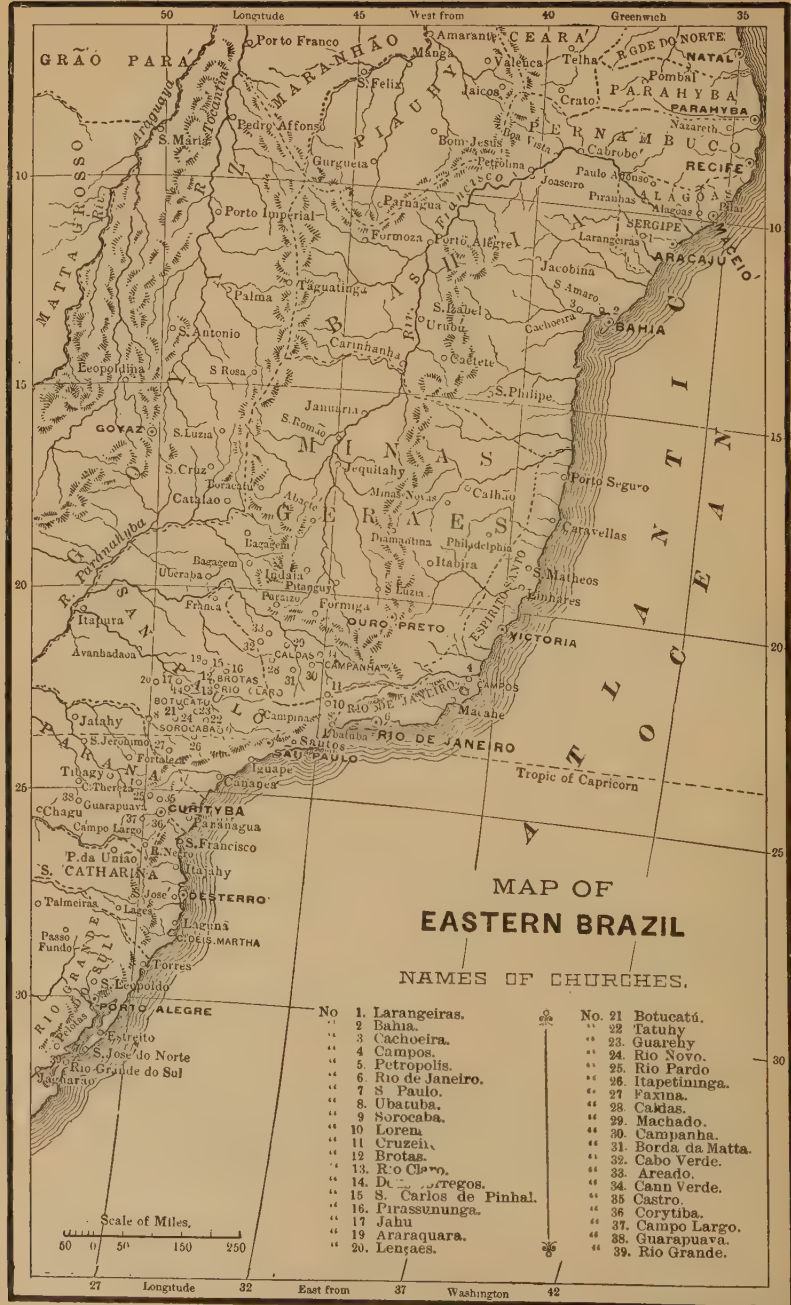
Siam; or the Land of the White Elephant. G. B. Bacon. 50 cts.

Temples and Elephants (Upper Siam and Laos). C. Bock. 21s.

The Land of the White Elephant. F. Vincent. $3.50.

The Light of Asia and the Light of the World. S. H. Kellogg. $1.50.

South America


Longitude West from Greenwich
50
45
40
35
GRÃO PARÁ
MARANHÃO
PIAUHY
CEARA
RGDE DO NORTE
NATAL
PARAHYBA
PERNAMBUCO
RECIFE
ALAGOAS
SERGIPE
ARACAJUHO
BAHIA
MATTA GROSSO
GOYAZ
MINAS GERAES
Porto Franco
Amarante
Manga
Valença
Telha
Pombal
Jaicos
Crato
Natareth
S. Feliz
Pedro Affonso
S. Maria
Boa Vista
Bom Jesus
Cabrobo
Petrolina
Gurgueia
Paulo Affonso
Joaseiro
Piranhas
Maceoas
Pilar
Parnagua
Porto Imperial
Formoza
Porto Alegre
Larangeiras
Jacobina
S. Amaro
Cachoeira
Palma
Tagoatinga
S. Isabel
Uruhu
S. Antonio
Carinhanha
Caetete
Leopoldina
S. Rosa
S. Philipe
Januaria
S. Romão
S. Luzia
S. Cruz
Jequitahy
Porto Seguro
Catalão
Abaeté
Minas Novas
Calhão
Caravellas
Barra do Rio Grande
Diamantina
Philadelphia
Itabira
Baependy
Uberaba
Iguatu
Pitangui
S. Matheos
Rio Parnahyba
Itatura
Franca
Furnaz
Formiga
Rio Doce
OURO PRETO
VICTORIA
Avanhadava
CALDAS
CAMPANHA
BROTAS
RIO CLARO
Campos
Jatahy
SOROCABA
Campinas
Macahe
RIO DE JANEIRO
Ubatuba
Santos
S. Jeronimo
Fortaleza
SAO PAULO
Iguape
Tropic of Capricorn
Tibagy
Canagoa
C. Therezo
Chagu
Guarapuava
CURITYBA
Campo Largo
Paranagua
S. Francisco
P. da União
Jatahy
S. CATHARINA
José
DESTERRO
Palmeiras
Lages
Laguna
Passo Fundo
Torres
S. Leopoldo
PORTO ALEGRE
Rio Grande do Sul
S. José do Norte
Jaguarão
Scale of Miles.
50 0 50 100 150 200
27 Longitude 32 East from 37 Washington 42
MAP OF
EASTERN BRAZIL
NAMES OF CHURCHES.
No 1. Larangeiras.
" 2 Bahia.
" 3 Cachoeira.
" 4 Campos.
" 5 Petropolis.
" 6 Rio de Janeiro.
" 7 S. Paulo.
" 8. Ubatuba.
" 9 Sorocaba.
" 10 Lorena.
" 11 Cruzeiro.
" 12 Brotas.
" 13. Rio Claro.
" 14. Dous Corregos.
" 15 S. Carlos de Pinhal.
" 16. Pirassununga.
" 17 Jahu
" 19 Araraquara.
" 20. Lençaes.
No. 21 Botucatú.
" 22 Tatuhy
" 23. Guarehy
" 24. Rio Novo.
" 25. Rio Pardo
" 26. Itapetininga.
" 27 Faxina.
" 28. Caldas.
" 29. Machado.
" 30. Campanha.
" 31. Borda da Matta.
" 32. Cabo Verde.
" 33. Areado.
" 34. Cann Verde.
" 35 Castro.
" 36. Corytiba.
" 37. Campo Largo.
" 38. Guarapuava.
" 39. Rio Grande.

SOUTH AMERICA.

South America, a triangular peninsula 4700 miles long and over 3000 miles wide, stretches from the Isthmus of Panama 12° north latitude, to Cape Horn 56° south latitude. It is nearly twice the size of Europe, including in its area about 7,000,000 square miles, one-eighth the land surface of the globe, with a coast line of 18,000 miles. It is divided into fourteen countries, the smallest of which, Uruguay, is twice the size of Ireland. The population of 37,000,000 is composed of a mixed people of Spanish, Portuguese, Indian and negro blood.

It is remarkable for its lofty mountains and noble rivers. The Orinoco is greater than the Ganges, the Rio de la Plata is 2,200 miles long and the Amazon, with its 25,000 miles of navigable course from the Atlantic Ocean to the foot of the Andes, affords with its tributaries a matchless network of water-way. The Andes extend 4500 miles along the entire western coast with peaks of extraordinary height.

Within this extended territory we find every variety of climate, varied and luxuriant vegetation, rich stores of mineral wealth—a land on which Nature has lavished her best gifts.

Discovered by Columbus on his third voyage to the New World in 1498, South America was claimed as a Spanish possession, and in consequence pre-empted by the Roman Catholics for their Church. Although her monarchies are now transformed into Republics, the blighting effects of nearly 400 years of undisputed Papal sway are everywhere evident in the retarded development of the country, and the apathy, superstition, and almost pagan ignorance in spiritual things.

In this vast field the Presbyterian Board has missions in only three of the fourteen countries, Brazil, Chili and Colombia. "There remaineth yet very much land to be possessed."

Brazil.

Brazil, the only monarchy in America for many years, became a Republic in 1889. It occupies nearly one-half of

South America, and contains more than one-half of its arable land. Lying between 4° north and 33° south latitude, nearly the whole territory is within the Torrid Zone. It is over 2600 miles long and 2500 broad, and has a coast line of 4000 miles. The area is 3,220,000 square miles; it is a little larger than the United States without Alaska.

Brazil is naturally divided into three distinct regions; the lowlands along the coast, where are grand harbors and large cities; the middle section, which has magnificent and fertile plateaus formed by abrupt mountain ranges on the eastern side, watered by the tributaries of the Amazon, which pour a mass of water into the ocean greater than that of all the rivers of Europe combined, and those of the River La Plata; and the vast and unexplored forest region of the west. The climate is varied. Within the tropics, the tendency is to extreme heat accompanied in some parts by great humidity; but on the table-land the heat is modified by pure and refreshing breezes, and back on the mountain slopes one may dwell in perpetual spring. The table-lands and hill-sides, with unrivalled navigable streams for internal communication and commerce, naturally fit it for agricultural purposes.

Brazil is probably not surpassed in fertility, in climate, and in variety of useful natural products—coffee, sugar, cotton, india-rubber, cocoa, rice, maize, manioc, beans, bananas, yams, ginger, lemons, oranges, figs, cocoanuts, etc. Perhaps no country yields food-products in richer abundance. Manioc, from which tapioca is made, is said to yield six times as much nutriment to the acre as wheat. There are herds of wild cattle on the plains, game in the woods, and fish in the waters, vast forests of rare growth and variety, wood of great excellence and beauty for all kinds of cabinet work, timber and lumber for all building purposes. Brazil abounds also in choice minerals, precious metals and fossil remains. Gold, silver, iron, lead and precious stones are abundant; indeed, the field for diamonds is the richest in the world. One diamond has been found there worth $250,000. But the vast wealth of the State is found not in her rich stores of precious minerals and metals, but in her fruitful soil and exports of tropical productions. Her traffic in sugar and coffee, under almost ruinous export duties, amounted to more in a single year than all the diamonds gathered within this century.

The inhabitants include whites, Indians and negroes. The whites consist largely of the descendants of the Portu-

guese, and, like the people of the United States of America, they have pushed the Indians back from the coast, while the negroes are found everywhere; but the three races are extensively mixed by intermarriage.

The Portuguese language closely resembles the Spanish. Mr. Blackford, of the Brazil mission, says: "It is a beautiful language, and has been appropriately styled the eldest daughter of the Latin. It is compact, expressive, flexible and well adapted for oratory and literature."

During the monarchy education in Brazil was very deficient; notwithstanding the Emperor's enlightened views and policy, in 1874, only 25 *per cent.* of the children were being educated. Since the establishment of the Republic there has been marked progress in educational reform and the people are eager to accept every advantage for the education of their children.

Brazil was accidentally discovered by Vincente Yanes Pinçon, a companion of Columbus, May 3, 1500, and was first colonized by the Portuguese in 1531.

From 1531 to 1822, Brazil was a province of Portugal, and was governed by a ruler from the mother country. "When Portugal was invaded by the French in 1807, the sovereign of that kingdom, John VI., sailed for Brazil, accompanied by his family and court. Soon after his arrival he placed the administration on a better footing, threw open the ports to all nations, and improved the condition of the country generally. On the fall of Bonaparte, the King raised Brazil to the rank of a kingdom, and assumed the title of King of Portugal, Algarve and Brazil. A revolution in 1820 led the King to return to Portugal, and he left Pedro, his eldest son, as regent. In 1822 Dom Pedro, forced by a desire on the part of the Brazilians for complete independence, and not wishing the control of Brazil to go outside of his family, declared Brazil a free and independent State, assumed the title of Emperor, and was recognized by the King of Portugal in 1825. A series of disturbances and general dissatisfaction throughout the empire ended in the abdication of Dom Pedro I., who left Brazil April 7th, 1831, leaving a son who was under age as his successor. The rights of the latter were recognized and protected and a regency of three persons was appointed by the chamber of deputies to conduct the government during his minority. In 1840, the young Emperor was declared of age, being then in his fifteenth year, and was crowned July 18, 1841," as

Dom Pedro II. In 1866 Dom Pedro emancipated the slaves of the government, and in 1871 the Legislature authorized a bill, the effect of which would be gradual emancipation throughout the empire. Freedom was proclaimed to all in 1888.

In 1876 the Emperor visited the United States of America and attended the great Exposition in Philadelphia, saw our schools and our manufactories, studied our institutions and civilization generally, and returned to apply his acquirements for the nation's good. The whole country made a decided advance during his reign.

In 1860 the population of Brazil was 9,000,000, including more than 1,000,000 negro slaves, but excluding Indians; religious tolerance existed only in name; the Roman Church was a department of State and Jesuits controlled education, hospitals, public charities; social purity was tainted by a dissolute priesthood; communication with the interior was by mule-back; there were only sixty miles of railroad; two monthly steamers and a few sailing vessels afforded the only communication with Europe; the postage of a letter to the United States was 45 cents and the time 45 days Now the population is over 14,000,000; there are 5000 miles of railway, 12,000 miles of telegraph, two trans-Atlantic cables and twelve lines of trans-Atlantic steamers.

On November 15th, 1889, occurred one of the most remarkable revolutions known in history; the monarchy was overturned with little opposition and no blood-shed, the Emperor and imperial family were exiled, Brazil was proclaimed a Republic, and the people quietly accepted the decrees of the Provisional Government.

One year later the Brazilian Constitution, modelled upon that of the United States of America, was adopted, a new President and Cabinet elected and the government of the United States of Brazil established on a sure basis. The new constitution authorizes "Separation of Church and State; Secularity of Public Cemeteries; the Rite of Civil Marriage, and Religious Liberty"—"All religious denominations have equally the right to liberty of worship."

In 1893–6 an attempt to overthrow the Republic was made by monarchical sympathizers backed by the priests. It was, however, frustrated by the energy of the government leaders after a severe struggle. The country is still in an unsettled condition politically and financially, and the general unrest is unfavorable to religious work. At the same

time the priests, now directly dependent upon the people through the withdrawal of government support, are putting forth unprecedented efforts to regain their influence, not altogether without success. Nevertheless the opening of the doors is wider than ever before and the pure gospel may be preached and taught with absolute freedom.

Protestant Missions in Brazil.

The first effort to evangelize Brazil was made by the Huguenots in 1555, twenty-four years after the Portuguese colonized the country. Admiral Coligny, of France, who bravely supported the Protestant cause, and was basely assassinated on St. Bartholomew's day, 1572, planned a colony of Protestants on the coast of Brazil as a refuge for the persecuted Huguenots. They sailed from Havre de Grace in 1555, to what is now the harbor of Rio de Janeiro, and settled on the island of Villegagnon. Calvin and his friends at Geneva sent them religious teachers; but the colony was short-lived. Persecution did its work, and some returned, some were put to death and others fled to the Indians.

"Amongst the latter was one named Jean de Boileau, who is noted, even in the annals of the Jesuits, as a man of considerable learning, being well versed in both Greek and Hebrew. Escaping from Villegagnon, Jean de Boileau went to St. Vincente, near the present site of Santos, the chief seaport of the province of Sao Paulo, the earliest Portuguese settlement in that part of the country, and where the Jesuits had a colony of Indians catechised according to their mode. According to the Jesuit chroniclers themselves, the Huguenot minister preached with such boldness, eloquence, erudition, that he was likely to pervert, as they term it, great numbers of their adepts. Unable to withstand him by arguments, they resorted to Rome's ever-favorite reasoning, and caused him to be arrested with several of his companions. Jean de Boileau was taken to Bahia, about a thousand miles distant, where he lay in prison eight years. When, in 1567, the Portuguese finally succeeded in expelling the French from that part of their dominions, the Governor, Mem de Sá, sent for the Huguenot prisoner, and had him put to death on the present site of the city of Rio de Janeiro, in order, it was said, to terrify his countrymen if any of them should be lurking in those parts. The Jesuits boast that Anchieta, their great apostle in Brazil, succeeded in winning the heretic to the papal faith on the eve of his execution, and then helped the hangman dispatch him as quickly as possible, so as to hurry him off to glory before he could have time to recant."—*Sketch of Brazil Mission*, by Rev. A. L. Blackford.

From 1624 to 1654, the Dutch settled along the northern coast and did some mission work among the Indians; but the work ceased with the expulsion of the Dutch.

About 1855 Dr. Kalley, a pious Scotch physician, went to Rio de Janeiro and began an independent work of circulating the Bible and tracts, and preaching. The result has been two independent Protestant churches, one in Rio and the other in Pernambuco. In 1836 the Methodist Episcopal Church sent the Rev. Mr. Spaulding to Rio de Janeiro. The Rev. D. P. Kidder joined him in 1838. In 1840 Mrs. Kidder died, and Dr. Kidder returned home. Financial difficulties caused the abandonment of the mission in 1842.

About 1851 Rev. J. C. Fletcher was sent to Rio by the American and Foreign Christian Union, and the Seaman's Friend Society, but he remained only a short time. The Protestant Episcopal Church of the United States maintained a missionary in Brazil from 1860 to 1864. In 1889 they renewed the mission, and occupied Porto Alegre, the capital of Rio Grande do Sul.

The first missionaries of the Southern Presbyterians (U.S.) came to Brazil in 1869, and began their work at Campinas.

The Methodist Church (South) began work in 1876, and were followed by the Southern Baptists in 1881.

A representative of Bishop Taylor's Mission (Methodist) has labored for some years at Para.

Presbyterian Missions.

Rio de Janeiro

Rio de Janeiro, the metropolis of Brazil, with a population of nearly half a million, the capital of the Republic and seat of the National Parliament, was wisely chosen as the centre of the missionary operations inaugurated by our Board in 1859.

The first missionary was the Rev. Ashbel Green Simonton, a man peculiarly qualified for the pioneer missionary work, from his scholarly attainments, gentle manners, sturdy and sterling Christian character. He was always deservedly popular with Brazilians, and to his wisdom and faithful foundation work the success of the Brazil Mission is largely due.

In the following year Mr. Simonton was joined by his brother-in-law, the Rev. A. L. Blackford, who afterward took up the work in the capital city of the neighboring province of Sao Paulo, whence he returned to Rio upon Mr. Simonton's death in 1867.

From the beginning, the two principal lines of missionary activity in the city of Rio have been the pulpit and the Press, in both of which departments Mr. Simonton, as long as his life was spared, took the lead. As soon as he was able to speak Portuguese with some facility Mr. Simonton commenced preaching in a small third-story room in the centre of the city; his first audience consisting of two men who had been his pupils in English. From that small beginning the work has increased until now it is self-sustaining, and large audiences gather every Sabbath in the beautiful stone church, capable of accommodating some 700 people, in the very centre of the city, and within a few hundred feet of one of its most important public squares.

Owing to its metropolitan character the city of Rio has proved a very important centre for the dissemination of religious truth. There are always a number of strangers present at the services, and in many cases those from far-distant provinces, having come to Rio upon business or in attendance upon the Parliament, have thus heard the truth and carried the news of the gospel to their far-away homes. There are numerous gatherings of believers in the suburbs where weekly services are conducted by the missionaries. The most important are those of Nichteroy and Riachuelo, at both of which points there are organized churches. At the very outset of his work, as a means of reaching the public and informing them of the doctrines of the gospel, Mr. Simonton commenced the publication of a weekly religious journal, called the *Imprensa Evangelica*, or "Evangelic Press," which, though largely controversial, contained much positive instruction in evangelical religion, and became a powerful instrument for good. Frequent instances are recorded of individual conversions and even of churches established through its instrumentality. The *Imprensa* continued to be published in Rio, under the care of the missionary staff, until 1881, when it was transferred to Sao Paulo, where it was issued for many years.

Most of the evangelical literature in circulation was also published under the direction of the missionaries at Rio, consisting of hymn-books, controversial and devotional works. A large book-store was maintained by the missionaries and thousands of volumes sent to all parts of the country. Rio is still the distributing centre for religious literature, but the work is now done by the agent of the British and Foreign Bible Society, who keeps in stock a full

line of Presbyterian publications, and receives a commission on sales.

The conditions have not seemed favorable to any great development of the educational work in Rio. Small parochial schools have been carried on, with at the most some 50 pupils.

At one time the four young Brazilians who afterward became the first ordained native ministers, and had a very prominent part in the development of the work, studied at Rio under Messrs. Simonton, Blackford and Schneider.

Besides Mr. Simonton and Mr. Blackford, other missionaries working for some time at Rio were the Rev. Messrs. Schneider, Vanorden, Hazlett, Houston and Kyle.

The Rev. J. B. Rodgers, who after some years of service here removed to a suburb, Riachuelo, to build up a new work, has lately been recalled to the Rio church in the absence of a native pastor.

At different times three converted priests have been connected with the church in Rio and have taken more or less prominent part in the religious work. One of these, the Rev. Mr. Lino, after having been regularly licensed and ordained by the Presbytery served as pastor of the principal church for some years, succeeding the Rev. A. B. Trojano, who for fifteen years held that position.

In 1888 our mission joined hands with that of the Southern Presbyterian Church, which had been engaged in work in Brazil about fifteen years, and the Synod of Brazil was formed. In the fields occupied by our mission there were 34 organized churches and in those of the Southern Mission 18, making an aggregate of 52 churches, which were divided into four Presbyteries. This Synod meets every three years.

Novo Friburgo

After the dissolution of the Second Presbyterian Church of Rio de Janeiro, of which he was the only pastor, the Rev. J. M. Kyle, who had labored in the city of Rio de Janeiro since his arrival in the country in 1882, removed to Novo Friburgo, a health resort in the mountains about 40 miles to the east of Rio. From this point as a centre, availing himself of the facilities afforded by the Leopoldina R. R., which extends 1200 miles into the interior, Mr. Kyle has done itinerant work in the neighboring portions of the States of Rio de Janeiro and Minas, having also under his charge the church of Campos. During the two years when the Synodical Semi-

nary was located tentatively at Novo Friburgo, Mr. Kyle, associated with the Rev. J. R. Smith, D. D., taught the half-dozen Brazilian youth who came there for instruction. In addition to his other work Mr. Kyle has made important additions to the Protestant theological literature of Brazil. Barrow's "Biblical Interpretation," Hodge's "Outlines of Theology," and other minor works have been translated by him or under his direction, and published by funds secured through his efforts. The church growth in this field has been small.

Other out-stations supervised from the capital are Petropolis, Ubatuba, Rezende, Campos, Lorena, etc., at which churches have been organized, and work carried on by the aid of native helpers.

Sao Paulo

The city of Sao Paulo is the capital of the State of Sao Paulo. It was occupied as a mission field in 1863. At that time it was a city of from 15,000 to 20,000 inhabitants, without railways, gas or any of the appointments of modern civilized communities. To-day it has 125,000 inhabitants and is a great railway centre. It has daily railway service to Rio, 300 miles distant, and several trains a day to Santos, the seaport, 45 miles away, and is supplied with gas, electric lights, water, street cars and other appointments of a modern city. In place of the old-time schools, held in private houses, and teaching only the catechism and primary studies, we now find large and handsome public school buildings and a system of instruction modeled upon that of the United States, as well as high, model, and normal schools which compare favorably as to buildings, equipment and teaching with those of some of our large American cities.

The State of Sao Paulo with a population of 1,570,000, 770,000 of whom are foreigners, is the great coffee-producing State of the Republic, having large tracts of the inexhaustible red lands on which the coffee plant thrives. In extent it is nearly equal to the combined areas of the States of New York and Pennsylvania. The prosperity of the State has attracted the best elements from the other States, and it is one of the strongholds of the Republic.

The city, situated on the hills that rise from the banks of the Tiete, was founded by the Jesuits in 1554. It is 2700 feet above sea level, and is exceptionally healthy.

In 1863 Sao Paulo was occupied as a mission station by

Rev. A. L. Blackford, who remained here until 1867. Rev. G. W. Chamberlain remained in charge of the work at this point and ministered to the church through nearly the whole of its history until it became self-supporting and called a native pastor. Rev. J. B. Howell was his co-laborer in this work during ten years from 1874–84.

In 1865 the Presbytery of Rio de Janeiro was organized at Sao Paulo, consisting of Revs. A. G. Simonton, A. L. Blackford, F. J. C. Schneider and Senhor Conceiçao, a converted Roman priest, just then ordained. Being the seat of a large law school, attended by some 600 students from all parts of the country, and for other reasons, Sao Paulo was early chosen as the educational centre of the mission work in Brazil. The beginning in this line was made by Mrs. G. W. Chamberlain, who gathered a dozen or more of the children of church people in one of the rooms of her house. Native ladies were afterward employed as teachers, and the attendance increased. The greatest impulse was given to the work, however, by the erection of appropriate buildings in 1875 from funds collected in the United States by Mr. Chamberlain for a training school for native teachers and ministers. During the succeeding ten years, under the joint superintendence of the Rev. Messrs. G. W. Chamberlain and J. B. Howell, a primary, intermediate and high school course was organized, and the attendance increased to over 150.

In 1886 Horace M. Lane, M.D., by special appointment assumed the superintendence, and since then the school has had a phenomenal growth, until at present the day-school has an attendance of 500 pupils, 150 being foreigners, representing 7 different nationalities of both sexes, and is entirely self-supporting. The school is graded from the lowest primary to the high and normal departments. The work is carefully developed on the American plan, and there is an efficient corps of native and foreign teachers, the natives having been trained in the normal department of the school itself. The Bible is faithfully taught in all departments.

The Girls' Boarding-school was opened in their own home by the Rev. J. B. Howell and wife, assisted by Miss E. Kuhl in 1878, and continued under their care for three years. Then it was transferred to the mission building and put under the care of Misses Ella Kuhl and M. P. Dascomb, under whose efficient management it continued until they removed to Curityba in 1891 to inaugurate the educational

work for girls in the State of Paraná. It still continues in the same group of buildings as the day-school and has been since that time successively under the management of Misses E. R. Williamson and M. K. Scott, the latter of whom has also had charge of the normal department of the day-school.

The Boys' Boarding Department located about a mile from the central school buildings, on property donated to the mission by Mr. and Mrs. Chamberlain, has been successively under the care of Dr. Lane and Rev. W. A. Waddell. Mr. Waddell is laboring as professor in Mackenzie College and engages in such evangelistic work as time permits.

In 1887 Miss P. R. Thomas, a self-supporting missionary under the auspices of the Woman's Society of Philadelphia, established a kindergarten in Sao Paulo, which was the first school of the kind in Brazil. The school under Miss Thomas's direction was very successful in reaching many of the best and wealthiest families in the city, and sowing seed of gospel truth in places which had otherwise been inaccessible.

After twelve years of enthusiastic and profitable labor Miss Thomas, leaving Miss Mary Lenington in charge, returned to America with greatly impaired health, and died June, 1890.

Completeness is given to the educational scheme in Sao Paulo by Mackenzie College, an institution designed to afford to Brazilian youth the advantages offered by the best of American colleges, under Christian auspices. It is entirely independent of the mission, although two of its Board of Directors, all of whom reside in the United States, are also members of the Board of Foreign Missions, and the salaries of the President and one or more of the professors are, at present paid by the Foreign Board.

In the year 1896 handsome and substantial buildings costing $42,000, contributed by John T. Mackenzie of the United States, were completed and occupied. The College curriculum was inaugurated and Freshman and Sophomore classes organized.

From the beginning of the work in Sao Paulo the missionaries at this point have had students for the ministry under their care, and theological instruction has been given with more or less regularity and thoroughness as the working force and the demands of other departments permitted.

The Synod of Brazil at its first meeting in 1888, recognizing the great need of systematic theological instruction,

ordered the establishment of a Synodical Theological Seminary, appointed directors and elected professors. After many years of discussion, and abortive attempts to locate in other places, this Seminary, with a preparatory department connected with it, is now established in Sao Paulo, occupying a building provided by funds raised in the Brazilian church, and supported by contributions from the same source, one of the professors being paid by the Southern Presbyterian Board of Missions.

The *Estandarte*, the successor of the *Imprensa Evangelica*, the Protestant religious weekly, is also now located at Sao Paulo. The Rev. Eduardo Pereira, pastor of the Sao Paulo Church, and also one of the Theological professors, is the editor, and all the funds necessary for its support are provided by the Brazilian church.

The Brazilian Presbyterian Church in Sao Paulo has a large membership and is entirely self-supporting. It owns a handsome church and parsonage and contributes a large amount annually to the general work in Brazil.

The Second Presbyterian Church, organized by the missionaries after the First Church called a native pastor, reaches a rather different constituency. It has now a Brazilian pastor, the Rev. M. P. B. de Carvalhosa, supported by the Board.

Sao Paulo has always been the centre of colporteur and itinerant work for the whole State. In addition to those already mentioned the following missionaries have, at different times, been connected with the work there: Revs. E. M. Pires, H. W. McKee, R. Lenington, D. E. McLaren, T. J. Porter, F. J. Perkins.

Rio Claro

In 1863 a mission was established at Rio Claro, a city 400 miles west from Rio de Janeiro, at that time the centre of a large German population. The Rev. F. J. C. Schneider was stationed among them; but as "he would not administer the sacrament without regard to the moral condition and fitness of the applicants, he had to encounter opposition." Discouraged, he returned to Rio de Janeiro, and the station for a time remained vacant.

The Rev. J. F. Dagama moved to this place from Brotas in 1873. Miss Mary P. Dascomb, who after two or three years in Rio de Janeiro had in 1872 gone to help in school work in Brotas, accompanied him and opened a day-school under his direction, which, from the first was very success-

ful. Miss Ella Kuhl, who reached Rio Claro in 1874, also engaged in school work until her departure to Sao Paulo in 1877.

In 1876 Miss Dascomb was called home by the illness of her parents. The same year Mr. Dagama, aided by his daughters (at mission expense, though in buildings upon property owned by himself), opened a boarding-school, designed for the education of needy and orphaned children. The school was conducted upon the most economical basis, the greater part of the necessary work being done by the pupils themselves. During the ten years' existence of this school, with an average attendance of about 30, not only was a good primary education given to many children of native Christians who would not otherwise have received it, but a considerable number of those who afterward became useful teachers and preachers laid there the foundation of their education.

From Rio Claro as a centre Mr. Dagama not only cared for the Brotas district, but by almost continuous itinerating opened up a large section in what may be called the Pirrasanunga district, in which there are now several important churches. With Mr. Dagama's withdrawal from the mission in 1891, Rio Claro ceased to be a mission station, the churches included in it being left to the care of the Presbytery, and to the support of the natives.

Mr. Dagama still lives in Rio Claro and at his own expense maintains a day-school and regular preaching services.

The Rev. W. A. Carrington came to Rio Claro in 1890, but before he was able to take part in the work was obliged to return to the United States on account of the death of his wife, from yellow fever.

Brotas

Brotas, an unimportant inland town, 170 miles northwest from Sao Paulo, was occupied by the Rev. Robert Lenington as a mission station in 1865. The seed of evangelical truth had been sown in this town and vicinity by J. M. da Conceiçao, the former Roman Catholic vicar of this parish, who for some years before his severance from the Roman Church had accepted and taught from his pulpit fundamental evangelical truth.

His evangelical proclivities having become known to the missionaries in Sao Paulo about the year 1862, books and tracts, including some Bibles, were sent him, and by him distributed among his people. In response to repeated and

urgent calls this field was visited in 1865 by the Revs. Blackford, Chamberlain, and Schneider At that time there were no railroads beyond Sao Paulo and the trip involved a tedious and laborious ride on horses or mules over rough and mountainous roads. Under the direction of the missionaries, native helpers carried the gospel from house to house through all that section. The Spirit of God had been there preparing the way, and was present to seal his word on the hearts of men. The desperadoes who had been the terror of their neighborhoods, sat meekly at the feet of Jesus; men and families who had sunk very low in ignorance and corruption were saved and lifted up. In November of the same year a church was organized consisting of eleven converts from Rome. Sr. Conceiçao after his excommunication from the Roman Church was ordained as a Presbyterian minister and labored in that capacity till his death some years later.

Mr. Lenington remained at Brotas till 1872, when he was succeeded by the Rev. J. F. Dagama, who the following year moved to Rio Claro and made that place his headquarters for work.

From this centre the work has spread in every direction through all that section of country until we are now able to count nine neighboring churches lineal descendants of the old Brotas church. All of these are now self-supporting and some of them have fine edifices built at their own expense. Among their members are some of the largest contributors toward the general evangelistic work.

The Rev. Messrs. Trajano, Miranda, Braga, Bizarro, and Herculano de Gouvea have resided in this field and labored there for varying periods.

The Rev. Messrs. G. W. Chamberlain and J. B. Howell were at different times given the supervision of the work in the Brotas district, making the tour of the preaching places there as their engagements in Sao Paulo would permit. In 1884, however, Mr. Howell was assigned to this field, and the development of the work having left Brotas at the extreme southern edge, he chose Jahú as a place of residence. Here, while making monthly tours of the 13 preaching places under his care, he maintained for three years, at his own expense, a farm school in which nineteen native Christian youth were taught the higher branches while contributing toward their own support by their labors in the fields.

By the time of Mr. Howell's return to the United States,

and withdrawal from the mission in 1890, two theological students who had been under his instruction being prepared for ordination and the native churches having been worked up to the point of self-support, the mission help was withdrawn and the field was left in charge of the two native ministers supported by the people under their care.

Sorocaba

Sorocaba, Faxina and Guarehy were under the care of Rev. A. P. C. Leite until 1884, when he died suddenly while attending Presbytery. Rev. J. Z. de Miranda next had charge of this field, all the work of which is now supported by the native church.

Botucatu

This is a country town, the centre of a fertile and prosperous agricultural section, about 180 miles northwest of Sao Paulo. Botucatú was one of a number of out-stations in the same district which were periodically visited by the missionaries in Sao Paulo. A church was organized there, principally through the labors of the Rev. G. W. Chamberlain. One of the early converts, the Sr. Domingos Soares de Barros, as an inducement to locating a resident minister at this point, built at his own expense a commodious chapel, with a small residence adjoining, the free use of which he offered to the mission. He also put at the disposal of the mission a large residence to be used for educational purposes.

In order to secure the above-mentioned property, as well as to minister to several other churches which could be readily reached from this point as a centre, the Rev. G. A. Landes and wife occupied this point as a mission station in 1881 and remained there till 1886, when they removed to Curytiba. Sr. Domingos at his death bequeathed additional property and left a considerable amount of money as an endowment for the school upon condition of the maintenance of a specified number of free boarding scholarships. The educational work there was organized by Miss Dascomb assisted by Miss Nannie Henderson; Miss Hough also was connected with the school, and by her was started the first Christian Endeavor Society in connection with the Presbyterian work.

The whole work was subsequently transferred to the native church, which supports its own Brazilian pastor, the Rev. J. C. R. Braga. The title to the property is also vested in the church. Mrs. Braga, a graduate of the Sao Paulo school, superintends the large and flourishing boarding-school, with other Sao Paulo graduates as teachers. The

school is entirely independent of mission aid, and the point is no longer occupied as a mission station.

Minas Geraes

Although our Board has never had a mission station in the State of Minas Geraes which lies adjacent to Sao Paulo on the north and west, a number of churches have been organized there by our missionaries and supplied by native ministers supported by the Board.

Many of those who embraced the gospel around Brotas had removed thither from the State of Minas, and through them the truth was carried to their friends and families who remained behind. Several nuclei of believers were formed in this way and churches organized from them; and the knowledge of the gospel spreading from these centres, other churches were organized further on. Still other churches were the result of evangelistic trips by missionaries and native ministers. These churches since the organization of the Synod in 1888 have all been supported by funds contributed by the native church and at present have no connection with the Board. It would be impossible to give the whole list here, but the best known as centres of groups are those of Caldas and Campanha. The principal workers in these fields have been the Rev. Miguel Torres, who is the author of a "Life of Christ," "The Church of Rome at the Bar of the Gospel," and some controversial tracts, the Rev. Messrs. Nogueira, Eduardo Pereira, Menezes, Benedicto de Campos, and Bento Ferraz.

Curityba

Curityba, about 300 miles southwest of Sao Paulo is the capital of the State of Paraná. During two successive years Rev. Robert Lenington made various tours through this State with such encouraging results, that it was occupied as a mission station in 1885 by Rev. G. A. Landes and wife. They were reinforced by Rev. T. J. Porter and wife in 1888.

The missionaries who make their headquarters at Curityba extend their labors over a vast field. Rev. Mr. Landes mentions having covered 1300 miles in some of his evangelistic tours. As a permanent result of this itinerating work, churches have been organized and the following new stations opened: Castro, 120 miles from Curityba, occupied by Rev. and Mrs. Bickerstaph in 1895; Guarapava, to which Rev. R. F. Lenington, Jr. and wife were assigned upon their arrival in Brazil in 1896. At Itaqui a little congregation stands ready to support a pastor to the best of its ability,

but no one is free to go to this post. Miss Williamson, formerly of the Sao Paulo school, has charge of a school here and several of the pupils have already professed their faith in Christ.

In addition to the wide-reaching work of the missionaries in Paraná, they have extended their journeys into the neighboring State of Santa Catherina, which has no Protestant minister preaching in the language of the people

A fine church edifice has been completed in Curityba as the result of many generous and self-sacrificing gifts on the part of the people.

Paraná suffered from the desolating effects of the Civil War and as a result the mission work was seriously disturbed for a time. Curityba was filled with wounded soldiers, eight of the school children were made orphans, and two detained at Lapa during a twenty-one days' siege. Out of the turmoil and trial, however, seems to have come a religious awakening as evidenced in the renewed growth of the churches during the last year.

The Girls' Boarding-school (Eschola Americana) at Curityba stands next in importance to the Sao Paulo Protestant College. It is the outgrowth of a small school established by Mr. Landes, under the care of Rev. M. Carvalhosa assisted by his daughters. In 1892 Misses M. P. Dascomb and Ella Kuhl, after years of successful work in the Sao Paulo school, assumed charge. They opened a boarding department which now has twenty-two pupils. The whole number of pupils exceeds two hundred, representing nine different nationalities. The girls are carefully trained in the Scriptures and the whole atmosphere of the school is that of a Christian home.

Bahia

Bahia, situated 750 miles northeast of Rio de Janeiro, is the oldest city in Brazil, having been founded in 1549, and was originally the capital. It is the capital of the State bearing the same name, and ranks next in size to Rio de Janeiro, having a population of nearly 250,000. The harbor is one of the best in South America, admitting ships of the largest size. The State of Bahia produces and exports cotton, coffee, sugar, manioc, tobacco, rum, dye-stuffs, fancy woods, horns and hides. It also contains valuable mines of gold, silver, copper, lead and iron, with deposits of potash, alum, manganese, etc. The commerce, however, is small compared with its possibilities, on account of the want of enterprise of the

inhabitants. They are ignorant, dissolute, idle, and of course poor. Consequently the fertile soil is uncultivated, the rich mines are undeveloped, and the vast forests unhewn. Schools of every grade are needed, and especially the purifying, elevating, energizing power of the gospel.

The work at this point has always presented unusual difficulties; and has yielded less fruit than any other of the mission fields in Brazil. This is owing partly to the character of the population, which is principally made up of blacks and their descendants, this port having been formerly the headquarters of the African slave trade, and partly to the predominance of the ecclesiastical element, owing to the fact that this city is the seat of the Archbishopric of Brazil. Priests in their official robes are much more frequently met with on the streets than in any other part of Brazil, and their hold upon the people is much greater.

Notwithstanding the faithful efforts of some of the best and most energetic missionaries that the Board has ever had in Brazil, after 26 years of effort the number of the church members is still small, the influence of the church upon the community is apparently slight, and very little has been done in the way of self-support.

The pioneer missionary in this field was the Rev. F. J. C. Schneider, who was transferred to this station in 1871 and continued to labor there till his withdrawal from the mission in 1877. Other laborers were: Rev. R. Lenington, Rev. A. L. Blackford (till his death), Rev. W. G. Finley, Rev. J. B. Cameron, Rev. E. M. Pinkerton, Rev. G. W. Chamberlain, Rev. J. B. Kolb 1884–1886, and from 1893 to the present time.

Parochial schools taught by natives have always been maintained, and in 1894 a school of higher grade was begun by Miss Laura Chamberlain, with gratifying success. Owing to Miss Chamberlain's marriage to Rev. W. A. Waddell in January, 1897, the school was transferred to native teachers.

Miss K. R. Gaston (Mrs. Kolb) carried on for a time a work of house to house visitation which proved to be a very efficient agency for the evangelization of the people.

Bahia has always been the centre of colporteur work for the whole State, and the missionaries at this point have always considered itinerating through the interior as an important part of their work. Gospel seed has thus been widely sown, but the apparent result of these labors is as yet small.

Cachoeira, an out-station of Bahia, was occupied as a mission station by the Rev. J. T. Houston from 1875 to 1877, when he was called to Rio de Janeiro. During his stay the accessions to the church were large and great activity was manifested in every direction. After his withdrawal the work greatly declined and the small congregation is now cared for by native local evangelists under the direction of the missionaries in Bahia.

Larangeiras

Larangeiras is the capital of the State of Sergipe, one of the smallest in the Republic, and also one of the poorest, owing to the frequent and prolonged droughts with which it has been visited, and which have compelled the people to emigrate to the coffee States of the south. The principal industry is cattle raising.

About 1870 a prominent merchant in one of the principal towns of this State became interested in the gospel through influences emanating from Rio de Janeiro, and mainly through his prudent and unremitting efforts an unwonted interest in the truth sprang up throughout a considerable part of the State. After several visits by missionaries and native helpers a church was organized in the town of Larangeiras in 1884. The Rev. J. B. Kolb occupied this point as a mission station from 1886 to 1893. The Rev. W. E. Finley was associated with him in 1892, and since Mr. Kolb's transference to Bahia has been in sole charge. There was much fanatical opposition to the gospel at the outset; Bibles were burned and ministers were mobbed. But the truth has silently and quietly won its way, so that not only in the capital but also through large sections of the interior hostility to the gospel has disappeared and the preachers are welcomed. The church in Larangeiras numbered 132 in 1894. During the last four years fifty-one have professed their faith and forty-eight children have been baptized. There are several important groups of believers scattered through the interior, ministered to by the one missionary in the State.

From the beginning much importance has been given to educational work, and the improved methods of instruction introduced by the native teachers trained in the Sao Paulo normal school have met with the approbation of the people. Miss Clara Hough was transferred to this station from Botucatú in 1894 and under her administration the school has greatly prospered.

There is a boys' boarding department under Mrs. Finley's

care, and one for girls in charge of Miss Hough. The fruits of this work are already evident in additions to the church from among the pupils. In 1896 Rev. E. C. Bixler was added to the small force for this State.

Feira de Santa Anna

This inland city was occupied as a mission station by the Rev. G. W. Chamberlain in 1896. It is favorably located as a centre of influence for a large and important agricultural and stock-raising section. The cattle market held here weekly brings together men from the most distant parts of the State and neighboring States, and it is hoped that by bringing these men under the influence of the gospel through them the good seed may be carried to remote districts not otherwise accessible.

A review of the work accomplished by Presbyterian Missions in Brazil during a period of nearly forty years, shows rich fruitage in many churches under the care of a native ministry, high grade Christian schools, and steady development along the line of self-support. The intangible results of a growth of pure and undefiled religion in its influence socially and politically, while not to be calculated, are very pronounced and form an important factor in estimate of the good accomplished.

Over against the bright picture of work successfully done through God's blessing, there still stands the dark picture of the many States in which no representative of our Church holds up the standard of the Cross, and darker still, the view of that vast territory occupied by the Indians where no Christian denomination has ever entered with the Word of Life.

The Indians have undisputed possession of nearly four-fifths of Brazil, and their number is variously estimated at from 600,000 to 2,000,000. Dr. Couto Magalhaes, an accepted authority, believes them to number about 1,000,000. That they are accessible to missionary workers is evident from the fact that one chief traveled a thousand miles to Sao Paulo to beg of the missionaries that some one be sent to teach his people.

Here we have lying at our door a pagan territory equal in size to the whole of Europe, with 1,000,000 souls ignorant of Christ's love and salvation, neglected and apparently forgotten by God's people and their cry for help unheeded by the Church.

STATISTICS 1897.

Missionaries	25
Native workers	26
Churches	41
Communicants	1,275
Pupils in schools	389
Pupils in Sunday-schools	255

STATIONS, 1897.

BAHIA, 735 miles northeast of Rio de Janeiro; laborers—Rev. J. B. Kolb and Mrs. Kolb, Sr. Cyrillo; 3 out-stations; 3 colporteurs.

LARANGEIRAS, north of Bahia in the State of Sergipe; laborers—Rev. Woodward E. Finley and Mrs. Finley, Rev. C E. Bixler and Miss Clara E. Hough; 4 out-stations, 2 schools and 2 native teachers.

FEIRA ST. ANNA, occupied as a mission station 1896; laborers—Rev. G. W. Chamberlain and Mrs. Chamberlain.

RIO DE JANEIRO, capital of the Republic; population, 500,000; occupied as a mission station 1860; laborers—Rev. J. B. Rodgers and Mrs. Rodgers; *Rev. M. A. Menezes, Rev. Franklin de Eascimento, Sr. Josi A. Granja;* 1 colporteur, 4 out-stations, 1 self-supporting church, 3 mission churches, 2 schools and 3 native teachers.

EAST RIO STATION, NOVO FRIBURGO, 40 miles east of Rio; occupied as a mission station in 1891; laborers—Rev. J. M. Kyle and Mrs. Kyle; 1 colporteur and 1 out-station.

CASTRO, opened as a mission station 1895, laborers—Rev. G. L. Bickerstaph and Mrs. Bickerstaph.

SAO PAULO, 300 miles west southwest of Rio; capital of the State of the same name; population, 125,000; occupied as a mission station in 1863; laborers—H. M. Lane, M D., Rev. W. A. Waddell and Mrs. Waddell, Miss M. K. Scott, *Rev. M. P. B. Carvalhosa;* 3 boarding-schools, 5 day-schools, 5 mission churches, 22 self-supporting churches.

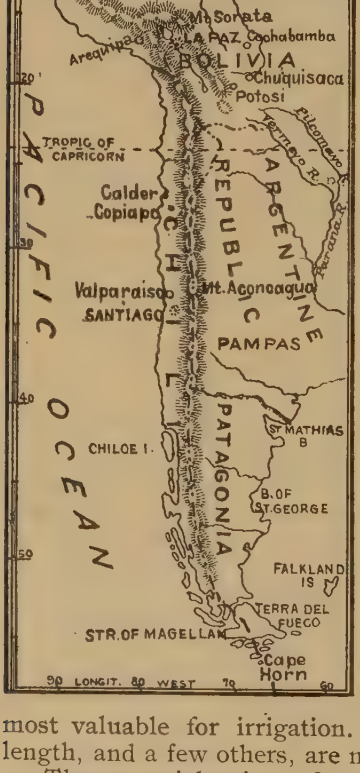
CURITYBA, about 300 miles southwest of Sao Paulo, the capital of the State of Parana; laborers—Rev. G. A. Landes and Mrs. Landes, Rev. R. F. Lenington and Mrs. Lenington, Miss Ella Kuhl, Miss Mary P. Dascomb, Miss Elizabeth R. Williamson; 1 colporteur, 2 day-schools, 1 boarding-school, 5 native teachers, 3 out-stations.

Chili.

Chili, one of the most enterprising and prosperous Republics of South America, is situated on the western slope of the Andes. It extends from 19° to 55° south latitude, or from the Bay of Arica to Cape Horn, and from 65° to 75° west longitude. It has a coast line of over 2800 miles, with an average width of 120 miles. The area is estimated at

293,000 square miles. Shut in between the mountains and the Pacific Ocean, it is isolated from the main thoroughfares of commerce.

In a country extending from the tropics nearly to the Antarctic Circle, and varying in altitude from the sea level to 14000 feet above it, there is naturally room for every extreme of heat or cold, moisture or aridity. The northern part is a hot, parched desert, where rain scarcely ever falls; the south is cold and foggy, with abundant rains, and covered with forests of gigantic trees. Between the two is a fine agricultural region, abounding in all the products of temperate and sub-tropical countries. The climate is in general healthful, and the heat on the seacoast never extreme, being tempered by the cool Antarctic current which bathes the shores.



About 18 per cent. of the surface is arable land, the rest being desert, mountain, pasture, or forest. Wheat is the most important product. Barley, maize, potatoes, beans, hemp and forage plants are also largely raised. Fruit of all sorts is abundant and excellent.

There are numerous lakes, though none are very large. The rivers are generally mountain torrents, most valuable for irrigation. The Biobio, 220 miles in length, and a few others, are navigable for a short distance.

There are rich mines of copper, silver and coal, and valuable deposits of nitrates, which form the riches of the northern deserts.

The population, mostly of Spanish descent, though largely mingled with Indian blood, was estimated in 1895 at 3,413,776. There are still some independent Araucanian

Indians, numbering perhaps 24,000, and about 20,000 savage Patagonians, but most of the native stock has been absorbed into the general population.

The Roman Catholic religion is established by law, but there is greater liberty than in almost any other Republic of South America. The Press is free and a recognized power, and the importance of advancement in education is understood by both government and people.

The agricultural classes live in a very simple and primitive manner, but in the towns and among the upper classes, social life and habits are much the same as in European countries.

The northern part of the region now known as Chili was conquered by the Incas of Peru about 1433, and remained subject to them until the Spanish Conquest. The first Spanish expedition, under Almagro, was driven back by the valor of the Araucanians. Angered at this repulse, Pizarro despatched Don Pedro de Valdivia with a large force, and was preparing to follow in person when he was assassinated in 1541. Valdivia founded Santiago and the city which bears his name, and was finally killed in battle. The Araucanians, driven to the south, kept up a brave resistance until 1722, when they consented to a treaty fixing the River Biobio as a boundary between them and the Spaniards.

The exactions of the Spanish officials, who regarded their offices only as means of personal aggrandizement, so exasperated the Chilians that they determined to throw off the hated yoke. When Spain was helpless in the grasp of Napoleon, they seized the opportunity to depose the Spanish Governor, and declared their independence September 18, 1810. After eight years of war, and many reverses, they finally defeated the Spanish forces, and established a Republican Government in 1818. The first Constitution was adopted in 1828, and the present one in 1833.

Mission Work.

The first Protestant Mission in Chili was established by the "American and Foreign Christian Union," and was transferred to the Presbyterian Board of Foreign Missions July 14, 1873. It operates from five centres, viz., Valparaiso, Santiago, Concepcion, Copiapo, and Chillan.

Valparaiso

Valparaiso is the principal seaport, being situated on a large bay with a back-ground of high hills. The city has had a rapid growth. In 1854, it contained only 52,000 inhabitants, in 1897 it has

120,000. The city forms the principal outlet for a vast territory of rich and productive land. Gold, copper, lead, hides, nitrates and flour, are its exports, and it has direct communication with Europe and the United States by German and English steamers, and with the South American Republics on the west coast by the steamers of Chilian and English lines.

In 1850 the city was occupied by Rev. D. Trumbull, D.D., sent thither by the Seamen's Friend Society and the American and Foreign Christian Union. Dr. Trumbull labored mostly for the English-speaking people of the city, but did much for the Chilians through the Press, and also in connection with our mission, with which he co-operated actively and efficiently until his death in 1889. In 1866 Rev. A. M. Merwin was sent to take charge of the Spanish work in the city. He began to preach in 1868, and a church was organized in 1869.

The Rev. W. E. Dodge was sent out by the Board in 1882. He was soon called to be associate pastor of the Union Church of English-speaking residents, but like Dr. Trumbull, was from the first identified with our mission. During 1883, they were the means of establishing a flourishing Y. M. C. A.

The Chilian church, with about a hundred members, has its own pastor, and is partly self-supporting. It has a large Sunday-school, and an active Christian Endeavor Society.

The Valparaiso Bible Society has been wonderfully successful, and is one of the most efficient agencies in helping forward the work in this field.

In 1884 Mr. Curtiss came from Concepcion to Valparaiso to conduct the work of the Press and edit the religious paper published by the mission. When Messrs. Merwin and Curtiss retired from the field in 1886, Mr. Garvin was removed to this station, and Mr. Christen of Santiago became editor of the paper.

The *Escuela Popular*, a day-school for boys and girls, is partly self-supporting. There are over 200 scholars, many from Roman Catholic families, and all receive faithful religious teaching. Many children from this school attend the Chilian Sunday-school.

The "Sheltering Home" for orphan children, was established by Dr. Trumbull and Mr. Merwin. It has about 30 inmates from different parts of the country. A commodious building was erected in 1893. The property belongs to an

incorporated society, two of whose directors are chosen by the Presbyterian Mission in Chili. Rev. J. F. Garvin and Mrs. Garvin at present hold these positions.

The weekly religious paper "El Heraldo Evangelico" is now edited by Mr. Garvin. It is widely circulated throughout Chili and in the adjoining Republics, and is a powerful means of disseminating evangelical truth.

Santiago

Santiago, the capital of Chili, is situated on a plain 1,830 feet above the sea. It is a fine city as regards buildings, and has a population of 200,000. It is one hundred and twenty miles inland from Valparaiso, and is connected with it by a railroad. It was first occupied in 1861 by Rev. N. P. Gilbert, who, in the midst of many discouragements from foreigners and natives, persevered until he was able to organize a church and erect a building in a central position, well adapted to the congregation. When Mr. Gilbert retired from the field in 1871, he was succeeded by Rev. J. M. Ibanez-Guzman, a native of the country, whose promising ministry was soon cut short by death. He was followed by Rev. S. J. Christen, who in turn was relieved of this charge by Rev. W. H. Lester about 1884 in order to give up the greater part of his time to educational work. In 1889, during Mr. Lester's ministry, the church was burned down. It was occupied by the English and German congregations as well as by the Chilian church. Within a year a new and better building was erected, partly through the generosity of English and other friends in Santiago. The same year Rev. Francisco Diez of Spain was brought to Chili and placed in charge of the church and in 1897 he was installed as pastor. Over seventy members are reported; the Sunday-school numbers nearly 200. A Christian Endeavor Society, Temperance Society, and city mission work are supported in part by members of this church.

The Union Church consists of English-speaking foreigners, and is an independent organization. The Board has for some years assisted in supporting the pastor, who has usually been one of our missionaries. Under the charge of Rev. J. C. Wilson, the present minister, steps have been taken toward complete self-support. An active Christian Endeavor Society is connected with this church and a bright monthly religious paper called "Our Young People," is published.

The "*Instituto Internacionale*," a boarding and day-school for boys was begun in 1876 by Rev. S. J. Christen,

who has continued in charge of it ever since. It has a preparatory department and a regular college course up to the fourth year, with thorough moral and religious instruction. A commodious new building was erected in 1894. Many of the students come from unbelieving families, and receive their only religious impressions in the school.

A Theological Class was begun in 1884 through the kindness of Alex. Balfour, Esq., of Liverpool. It has been in charge of Rev. J. M. Allis, D.D., assisted by Mr. Christen and Mr. Boomer. Several of its students are now in the active ministry in Chili or in other countries.

Constitucion

Constitucion, a seaport of about 7000 inhabitants at the mouth of the Maule River and about 150 miles south of Valparaiso, was the scene of a work that promised well in 1885. The postmaster of the place, A. J. Vidaurre, professed conversion and entered the ministry. His efforts produced quite a stir in the community, and a considerable number of persons were organized into a church. The outward prosperity was short-lived, and it is to be feared that not many were genuinely converted to Christ. Rev. Moses Bercovitz followed Mr. Vidaurre, and carried on a successful evangelical school. On his retiring from the country, Mr. Robert Elphick, assisted by two lady teachers, sustained the services and school, but since the removal of two of these workers, the mission has not been in circumstances to send other laborers there and the work is held in abeyance at present.

Talca

Talca, a city of about 35,000 inhabitants, now an out-station of Santiago, was occupied many years ago by Rev. S Sayre and later by Rev. S. W. Curtiss. These missionaries were called to other points and the field was long unoccupied. In 1896 the mission reopened the field, sending there Rev. F. Jorquera, and in 1897 on his resigning the work it was continued by a native helper.

Concepcion

Concepción is a well-built and flourishing city on the Biobio River, about ten miles from the bay of Talcahuano, which forms one of the best harbors in Chili, and where the government at great expense has recently built a large dry dock. It contains about 45,000 inhabitants and is the most important commercial centre in the southern part of Chili.

The church was founded in 1880, by two brothers, Revs. Robert and Eneas McLean. After a few years of labor, in

which they had succeeded in gathering an English and Spanish congregation, and in founding a paper, *El Republicano*, they returned to the United States, leaving the entire care of the work to the Rev. S. W. Curtiss and Mrs. Curtiss, who had been called from Talca to join them.

The year following (1884) Rev. J. F. Garvin and wife arrived and Mr. and Mrs. Curtiss removed to Valparaiso. The paper *El Republicano*, of Concepción, was united with *La Alianza*, published in Valparaiso, and they were continued under the name of *El Heraldo*.

Changes in the mission force soon called Mr. and Mrs. Garvin to Valparaiso, and the church was cared for first by a helper, then by a native licentiate, Mr. Francisco Jorquera, who was afterward installed as its first pastor. In 1889 Rev. W. B. Boomer and Mrs. Boomer were appointed to this field and work was opened in some of the neighboring towns. The church in Linares was also put in Mr. Boomer's charge.

The political disturbances of 1891 interfered with the work in Concepción and other towns, and in 1892 Mr. and Mrs. Boomer were sent to Chillán to open a new station. Before the removal of Mr. Jorquera to Taltal, in 1895, a desirable lot was purchased and a small chapel erected. Rev. Tulio Morán has been in charge of the work in Concepción and neighborhood, and in 1897 he was joined by Rev. W. L. Schmalhorst.

Copiapo

Copiapó, about 400 miles north of Valparaiso, has no communication with the outside world but by sea and by mountain passes. It is a beautiful city in an almost rainless valley; it was called Copiapó, "cup of gold," because of its cup-like shape and its rich silver and copper mines. Its port of entry is Caldera. Work was started here many years ago by Rev. S. J. Christen, and was followed up for a time by Rev. S. Sayre. Afterwards the Methodists entered and then gave up the field, and the Presbyterians upon invitation of the group of Christians there, re-entered.

Mr. Scott Williams, now in Mexico, had charge of the work during 1888. Rev. W. H. and Mrs. Robinson were appointed to this field in 1889, and remained until 1896, when Rev. E. A. Lowe and Mrs. Lowe took charge. There are now two churches with separate chapels, one for English services and one for Spanish, and both are well-attended. There is also a small day-school. The signs of promise in Copiapó are many and increasing. Mr. Lowe makes

regular tours among the mining towns of the interior, finding much encouragement and large opportunities.

Tocopilla, an out-station of Copiapó, is one of the ports of the desert regions in the extreme north of Chili, noted for their vast nitrate deposits. A large population has been attracted by this industry. Mr. Henry Fraser, an English business man, held services for some years for the English residents, with excellent results. In 1895 the Rev. Dr. Allis and Mr. Emilio Olssen, a colporteur of the Valparaiso Bible Society, visited the region. They preached in Tocopilla, and visited the nitrate works inland, of which there are five, each employing many hundred men. They were received most cordially, held many services, and sold a large number of Bibles and Testaments. The next year Mr. Roberto Elphick, a Chilian licentiate, was sent to Tocopilla, and has had good success among these isolated workmen.

Taltal, another out-station, is also a port in the nitrate region. Largely through the efforts of a Chilian workingman who was converted by the reading of the Scriptures, a group of Christians was formed here. The work was strengthened and encouraged by itinerating missionaries until more frequent preaching was carried on by Rev. F. Jorquera in 1895. Within the two years following, a small chapel was erected and the preliminary steps toward organizing a church were taken by Presbytery. Mr. José Quiroga, the prime mover in the earlier work, now has charge of the work in Taltal and in the nitrate works in the interior.

Chillan

Chillán is a city of 25,000 inhabitants, about 240 miles by rail south of Santiago. It is situated in the midst of a wide plain, fertile and well-cultivated, and is famous for its weekly fair, or market day. This cattle market is the largest in the country and attracts people even from the Argentine Republic. At the foot of the nearest volcano, bearing the same name, are the well-known Chillán baths frequented by patients from Europe as well as from Chili.

In 1892 Rev. W. B. Boomer and Mrs. Boomer, accompanied by a native helper and a teacher, were sent to Chillán to open a new station. A church of about a dozen members was organized in 1894. It now numbers about 50 and is partially self-supporting. Two members of this church are studying for the ministry. In 1896 Rev. C. M. Spining and wife were added to the force. The day-school for girls and little boys numbers between 30 and 40.

The church at Linares organized in 1888 was removed to Parral in 1896, and is in charge of the workers in Chillán. It numbers about 20 members.

Work has been commenced in Bulues and San Carlos, neighboring towns of from 3000 to 7000 inhabitants. Two theological students (now in the ministry) materially aided in the work of this station while pursuing their studies there.

Organization

In 1883 the Presbytery of Chili was erected by the General Assembly, consisting of six ministers and three churches. Four churches have since been organized and six young men have been ordained to the ministry.

There are at present connected with the Presbytery fourteen ministers and seven churches. The Presbytery directs the work of publishing tracts and the weekly religious paper, *El Heraldo Evangelico*. Five congregations meet in chapels or churches owned or held in trust by the mission.

A valuable lot and a substantial three-story building for the *Instituto Internacional* is also held by the mission in Santiago.

In 1888, the government granted the mission a charter, whereby "those who profess the Reformed Church religion according to the doctrines of Holy Scripture, may promote primary and superior instruction, according to modern methods and practice and propagate the worship of their belief obedient to the laws of the land;" and "this corporation may acquire lands and buildings necessary for the expressed object, and retain the same by act of the Legislature." This special charter was one of several important steps taken by the government in the direction of religious liberty, and renders the tenure of property more secure than formerly.

Callao

In 1884 the English-speaking residents of Callao, Peru, asked that a missionary be sent there, promising liberal subscriptions for his support. Rev. J. M. Thompson, formerly of Pittsburg, was sent, but after two years the supporters failed to carry on the work and the field was abandoned. It has since been entered by the Methodist Episcopal Church.

STATISTICS 1897.

Stations	5
Out-stations	18
Missionaries	17
Native workers	15
Churches	7
Communicants	368
Pupils in schools	307
Pupils in Sunday-schools	661

STATIONS, 1897.

VALPARAISO, the chief seaport of Chili; population, 120,000; laborers—Rev James F. Garvin and Mrs. Garvin, *Rev. Alberto Moran*, pastor, *Victoriano Castro*, principal of Escuela Popular and helper; 7 other helpers and teachers.

SANTIAGO, the capital of Chili; 120 miles southeast of Valparaiso, with which it has railroad connection; population, 200,000; laborers—Rev. J. M. Allis, D.D., and Mrs. Allis, Rev. S. J. Christen and Mrs. Christen, Rev. J. C. Wilson and Mrs. Wilson, Rev. W. E. Browning, Ph.D., ,and Mrs. Browning, *Mr. John Frey*, *Mr. Karl Kuom*, *Rev. Francisco Diez*, pastor; 7 teachers and helpers.

CONCEPCION, near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad; population 45,000; laborers—Rev. W. L. Schmalhorst, *Rev. Tulio Moran.*

COPIAPO, about 400 miles north of Valparaiso; population 15,000; laborers—Rev. E. A. Lowe and Mrs. Lowe.

TOCOPILLA, *Rev. Roberto Elphick.*

TALTAL, *Mr. José V. Quiroga.*

CHILLAN, laborers—Rev. W. B. Boomer and Mrs. Boomer, Rev. C. M. Spining and Mrs. Spining; 2 helpers.

Colombia.

After the wars which freed South America from Spanish domination in 1819, the northern section was constituted a Republic, embracing the present States of Ecuador, Venezuela and Colombia. The natural diversity of the population soon caused a division into the three Republics which now exist.

The Republic of Colombia, first known as New Granada, and later as the United States of Colombia, has an area of 505,000 square miles, nearly four times that of California. It occupies the northwestern corner of the continent, includ-

ing the Isthmus of Panama, and controls the important transit trade from Aspinwall to Panama. The chief rivers of Colombia flow into the Caribbean Sea; the Pacific Coast is mountainous and destitute of good harbors.

The climate is hot along the coast; most of the country consists of an elevated plateau of the Andes, where the heat is modified by the altitude. Volcanic eruptions and earthquakes are of frequent occurrence. The soil is fertile, and all tropical products can be produced in great abundance, but the means of communication and transport are so limited that there is no inducement to develop the unbounded agricultural resources. Valuable minerals and the precious metals are found in great abundance. The population is 4,000,000. Of these it is estimated that one-half are of Spanish descent, one-third negroes, and one-sixth Indians. The language is Spanish, and the Roman Catholic religion is established by law, though other religions are permitted so long as their exercise "is not contrary to Christian morals or the law."

The only Protestant mission work in Colombia is that of the Presbyterian Church (North) of the United States. The American Bible Society does much good through its agents in the coast towns.

Bogota

The first missionary of our Board to South America was Rev. Thomas L'Hombral, who was sent to Buenos Ayres in 1853. He remained only six years, and the mission was discontinued. The next missionary, Rev. Horace B. Pratt, was sent to New Granada, now the Republic of Colombia. He reached his field, Bogota, June 20, 1856. At that time the government interposed no hindrances; but the swarming priests were prodigal of impediments, and the ignorance of the masses greatly retarded the circulation of the truth through the Press. "He found among the youth and the men no love for the Church, but a widespread deism; he found a low standard of morality everywhere prevalent, the utter absence of spiritual life, and a resting only in outward ceremonials for an inward preparation for the life to come."

In 1858 this mission was reinforced by Rev. Samuel M. Sharpe and his wife, who reached Bogota July 20. Soon after their arrival, services in Spanish were begun. This called out bitter papal opposition, which was quelled by the authorities, and for the time the rights of toleration were vindicated. But the priests threatened all Catholics who

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CARIBBEAN SEA
GULF OF DARIEN
Cartagena
Ciénega
S. de Maria
Maracaybo
Valled Upar
Tenerife
Tolu
Chiriguana
Mompox
Lorica
Chinu
Tamalameque
Majagual
Simiti
Ocana
Merida
Panama
Portobello
Santiago de Veraguas
Parita
Coiba
Yavisa
Guaragua
Cáceres
Zaragoza
Bucamango
S. Jose
Cucuta
Remedios
Pamplona
S. Rosa
Antioquia
Medellin
Socorro
Arauca
Rio Negro
Casgnare
Quibdo
Santiago
S. Rosa
Paya
R. Meta
Tunja
Pore
Novita
Honda
Boyacu
Macuco
Cartago
M. Tolima
BOGOTA
COLOMBIA
R. Vichada
Buena ventura
Cali
S. Juan de los Llanos
Viruba
Gorgona I.
Micay
Vitiula
Popayan
Puracé
la Plata
Iscuandé
Almaguer
Achupallas
Caguan
Jurupari Falls
Mangles Pt.
Esmeraldas
Barbacoas
Mocoa
Pasto
Caqueta
Macura
Vapes
Tulcan
C. S. Francisco
Cumbal
Ibarra
Pedernales
Octavalo
Cayambe
S. Miguel
EQUATOR
Chones
Portoviejo
QUITO
Antisana Vol.
Cotopaxi Vol.
S. Teresa
Sta. Rosa
Tacunga
Ambato
Canelos
Coco
Chimborazo
Riobamba
Pinda
Marinha
Jipijapa
Babahoyo
Sangay
Guayaquil
ECUADOR
Assumpcion
Macas
Andoas
Cuenca
Pinchesa
Oravia
Gulf of Guayaquil
Ona
Rosaria
Tumbez
S. Rosa
Varinas
Pevas
Loxa
Valladolid
Caballococha
C. Blanco
Peruate
Chito
Piura
Maranon
Amazon
PACIFIC OCEAN
BAY OF PANAMA
Pta. Mala
Quemado Pt.
Cupica
Port Escribanos
Corrientes
C. Corrientes
Mangles Pt.
Tumaco
Reyes Pt.
Esmeraldas
Cayapas
Bahia Honda
Pt. Gallinas
Cabo de la Vela
Rio Hacha
Guajira Pen.
Rio Cesar
Rio Lebrija
Rio Sogamoso
Rio Magdalena
Rio Cauca
Rio S. Jorge
Rio Sinu
Rio Atrato
Rio Truando
Rio Napipi
Rio Iscuande
Rio Patia
Rio Mira
Rio Guaviare
Rio Inirida
Rio Ipaminare
Rio Vichada
Rio Vichyari
Rio Caqueta
Rio Putumayo
Rio Napo
Rio Curaray
Rio Pastaza
Rio Morona
Rio Tigre
Rio Pastaza
Rio Marañon
Rio Ucayali
Rio Javary
Rio Yapura
Rio Negro
Rio Branco
Rio Madeira
Rio Purus
Rio Jurua
Rio Javary
Rio Iça
Rio Japura
Rio Caqueta
Rio Cahuari
Rio Amazon
Rio Ucayali
Rio Marañon
Rio Huallaga
Rio Ucayali
Rio Pachitea
Rio Pichis
Rio Palcazu
Rio Pozuzo
Rio Mantaro
Rio Apurimac
Rio Ene
Rio Tambo
Rio Urubamba
Rio Ucayali
Rio Pachitea
Rio Pichis
Rio Palcazu
Rio Pozuzo
Rio Mantaro
Rio Apurimac
Rio Ene
Rio Tambo
Rio Urubamba
Provincia de Oriente
Rio Napo
Rio Putumayo
Rio Caqueta
Rio Cahuari
Rio Amazon
Rio Iça
Rio Japura

should attend any Protestant services, with excommunication and all its terrible consequences. About this time a night-school, a Sunday-school and a Bible-class were opened.

In 1860 Mr. Pratt returned to the United States to superintend the printing of a book he had translated into Spanish—"Seymour's Evenings with the Romanists"—and also to aid in the revision of the New Testament in Spanish.

During his absence the Rev. W. E. McLaren and his wife joined the mission, and had scarcely reached Bogota before Mr. Sharpe was taken ill, and soon after called to his rest. A civil war was raging, which greatly hindered all work. For a time the Romish party held the capital; then it was taken by the Liberal party, the Jesuits were banished, monastic orders restricted, and other means taken to reduce the political power of the papal party.

The first church was organized in 1861, with six members. The next year the Rev. T. F. Wallace and Mrs. Wallace joined the mission, and on Mr. McLaren's departure they were left the only guardians of the little flock.

In 1866 the Rev. P. H. Pitkin joined the mission; after six years he was transferred to Mexico, and Mr. and Mrs. Wallace were again alone. A girls' school was opened in 1869, under the care of Miss Kate McFarren.

In 1874 the Rev. Willis Weaver and wife arrived at Bogota. Mr. T. F. Wallace continued to labor in this mission until the failure of Mrs. Wallace's health in 1875, when they returned to America, and afterward joined the mission in Mexico. The next year the chapel was repaired, and occupied instead of a private room. During this year also, a young native of marked talent and an enthusiastic student, began regular study in preparation for missionary work.

Early in 1880 Mr. and Mrs. Weaver returned home, and Miss McFarren remained alone in charge of the mission. The Rev. M. E. Caldwell and wife and Miss Margaret Ramsey (Mrs. T. H. Candor), having been appointed to this field in the spring, arrived at the mission in the autumn of 1880. After Mr. Caldwell's arrival the interest in all branches of mission work steadily increased. Thirteen adults were added to the church during the first year. One of the converts, a man in high position in the government, became a most efficient worker, having a Bible-class averaging from twenty-five to thirty men.

In the face of many discouragements, the church and

school made slow and painful progress. The bitter opposition of the priests was less harmful than the apathy and irreligion of the people. The intelligent classes are largely indifferent or skeptical; the poorer people appallingly ignorant. It is not unusual for men to come asking the missionary to buy their souls for money, which the priests tell them he is commissioned by the devil to do. The unsettled political condition of the country, with the frequent revolutionary disturbances is also a great drawback. Still the little church grows by degrees, and reported in 1897 a membership of 112 in Bogota and vicinity, with at least 300 regular attendants on the services. In 1886, after the arrival of Mr. and Mrs. Touzeau, Mr. Caldwell was able to make his first evangelistic tour, reaching over fifty cities and towns. These trips are made whenever possible, and thousands are reached in this way who would never enter a place of worship.

Mr. and Mrs. Caldwell returned from America in 1889, bringing with them two new missionaries, Miss Addie C. Ramsey and Prof. W. Findley. Miss Ramsey was to be with her sister, Mrs. Candor, at Barranquilla, and Professor Findley was to take charge of the boys' school which Mr. Caldwell hoped to open as soon as he reached Bogota. On the way the new missionaries were exposed to the contagion of yellow fever, and four days after the joyful meeting with her sister in Barranquilla, Miss Ramsey died. Professor Findley had started on the journey up the Magdalena River, with Mr. and Mrs. Caldwell, when he was prostrated and fell a victim to the same disease. He was buried at the Port of Sogamosa. There was great sorrow and disappointment in Barranquilla and Bogota at the death of these consecrated and earnest young workers.

Schools

In all Roman Catholic countries, the school work is the real secret of success. The girls' school, begun in 1869, was successively under the charge of Miss McFarren, Mrs. Caldwell and Miss Franks (Mrs. Ladd). After the marriage of the latter, the boarding department was closed for a time. The day-school was most efficiently carried on by Miss Pradilla, one of the graduates. The boarding-school was reopened in 1893 under Miss Hunter, who was succeeded by Miss Nevegold (Mrs. M. W. Graham), Miss Riley and Miss Scott.

A school for boys was opened in 1890 by Mr. Caldwell and Mr. Miles. This was the signal for furious opposition

from the priests, who know well that the future belongs to those who gain the boys. But their efforts have not prevented the success of the school. It has a large and comfortable building, with a fine playground. The Rev. M. W. Graham is now the principal.

A boarding department, maintained for some years, was discontinued in 1896.

Despite the published threats of the Archbishop to excommunicate all who have aught to do with Protestant services, schools and even funerals, the number of pupils in our schools has really increased, and the public services in Sunday-school and church, conducted by Mr. Candor, have notably increased in interest.

Barranquilla

Barranquilla is the main port of Colombia, lying at the mouth of the Magdalena River, which is to Colombia what the Nile is to Egypt. It has 40,000 inhabitants, and is growing vigorously. There is a line of steamers direct to New York. The large foreign population creates a freer atmosphere than in the inland towns, but there is more than the usual license and immorality of a seaport. The climate is extremely hot and unwholesome.

Work was begun here in 1888, by Rev. T. S. Candor and Mrs. Candor, who brought to their new station the experience of six years of efficient labor in Bogota. They were assisted by the kindness of Mr. A. H. Erwin, whose school for boys has been for more than 20 years a centre of Christian influence in Barranquilla.

A church was organized and a Sunday-school established. A day-school for girls opened by Mrs. Candor soon became a prosperous institution. Mrs. Ladd (Miss M. B. Franks) soon after her arrival in Barranquilla from Bogota, was placed in charge of this school, while Mr. and Mrs. Candor removed to a higher part of the city, where a dwelling-house and school were built. This was destined for a day-school for the poor of both sexes, which was opened by Mrs. Candor and native assistants. This school, with an orphanage, was maintained for nearly three years, until ill-health obliged Mrs. Candor to suspend it. It was reopened for a time in 1895, by Miss Hunter.

In 1891, Rev. T. S. Pond arrived in Barranquilla. After giving a year to the acquisition of the Spanish, Mr. Pond was joined by Mrs. Pond, and their youngest daughter. A few months later a class of lads and young men was formed

and instructed in Mr. Pond's house. This slowly grew during the first half-year into a school, but its location was not favorable, and, on the suspension of Mrs. Candor's school, it was transferred to the mission building. This school was maintained with gratifying results for two years, and together with the school for girls, has served greatly to disarm the natural prejudice against the foreign teachers.

Mrs. Pond's health became so seriously affected that she was obliged to return to the United States in 1894. The next year the station was reinforced by the arrival of Mr. and Mrs. Montgomery and Miss F. E. Smith. After seeing these new recruits well initiated in the work, Mr. Pond was obliged by illness to return home. In the weakened state of the missionary force, faithful and acceptable service was rendered by two of the native brethren, who gave great assistance in the preaching services.

The girls' school, under Mrs. Ladd's care, has been energetically maintained, and has an excellent reputation in the community.

Neighborhood meetings are held, and the congregation outside the house is often greater than that within. Many thus hear the gospel for the first time, and are attracted by the sweet hymns, which form a large part of the services. Those who would never have been otherwise reached are thus led to attend public worship.

Medellin

This large and untried field was first occupied by Rev. J. G. Touzeau and Mrs. Touzeau, who went from Bogota in 1889.

Medellin is an important city, the second in size and wealth in Colombia, and the centre of the gold mining region. From the first, the sale of Bibles and books has been carried on with notable success considering the bigoted hierarchy and people of the whole region. A little paper, "El Evangelista," devoted wholly to spiritual purposes, has been issued for several years, although there is no freedom of the Press. This has been largely due, under the blessing of God, to a certain good personal understanding between Mr. Touzeau and the authorities. Mrs. Touzeau has conducted a day-school with marked success, from the beginning of her work in this city. In this she has had the aid of competent native teachers.

There is a small church, meeting for worship in one of the school-rooms, and a class of inquirers under systematic instruction.

On returning from a visit to the United States in 1896, Mrs. Touzeau writes:

"We were received most royally by the people here; the first detachment of boys on foot met us at a distance of nearly fifteen miles from Medellin, and soon afterward a carriage sent out by a neighbor. We were so very tired with the riding on mules that the change was very welcome. Before we could remove our traveling gear, the older people began to come in—the children were there before our arrival. It was a real home coming, which will certainly encourage and strengthen us for the taking up of the work again."

Such a reception on the part of those who are pronounced Roman Catholics, shows how deeply the missionaries had won the hearts of their neighbors, and gives hope for a yet deeper impression to result in the ingathering of many to the Church of Christ.

Venezuela

The very interesting providential openings for missionary work in Venezuela, led the Board in 1897 to transfer Mr. and Mrs. T. S. Pond from Barranquilla, where their health had suffered greatly, to Caraccas, the Venezuelan capital. Much valuable preparatory work has been already done by the wide circulation of the Bible through the agents of the American Bible Society. The prayers of the Church will follow these laborers into their new field of service for the Master.

General Views

(1) The marriage laws, and the state of morals induced by the nearly universal disregard of the same, are the greatest hindrance to the evangelization of the people of Colombia. There can be no really binding marriage covenant save as celebrated by a priest of Rome, who usually demands a fee beyond the power of the masses to pay. Even civil contracts of marriage are made null on certain easy conditions.

(2) As a consequence, polygamy without the sanction of even Moslem law, is more common than in Moslem lands.

(3) The poverty of many who would from conviction leave the Roman Church, and of some who have left it, has been made use of by the priests who at once proffer aid or money to the needy, and thus draw the wanderers back to the fold of Rome. The foreign missionary has no funds to aid all the Protestant poor, nor would it always be wise to do so had he the money. These conditions complicate still more the very difficult problems which confront the mission.

(4) The fewness of the laborers, and the trying climate

seriously affecting the health of foreign residents, make the steady, systematic operations needed most difficult of accomplishment. More workers, many more, are needed, to reach effectively any considerable number of the 4,000,000 people of this much neglected portion of the "Neglected Continent."

STATISTICS 1897.

Churches	3
Communicants	150
Missionaries	17
Native teachers and helpers	13
Pupils in schools	286
Pupils in Sunday-schools	190

STATIONS, 1897.

BOGOTA, the capital of the country; situated on an elevated plain; 4° north latitude; climate temperate; population 120,000; elevation nearly 9000 feet; occupied as a mission station in 1856; laborers—Rev. T. H. Candor and Mrs. Candor, Rev. A. R. Miles and Mrs. Miles, Rev. M. W. Graham and Mrs. Graham, Miss Celia J. Riley, and Miss Jessie Scott.

BARRANQUILLA (Bar-ran-keel-ya), near the northern seacoast at the mouth of the Magdalena River; 12° N.; population 30,000; occupied as a station in May, 1898; laborers—Rev. D. C. Montgomery and Mrs. Montgomery, Mrs. E. H. Ladd, Miss Martha B. Hunter, and Miss Florence E. Smith.

MEDELLIN (May-del-yeen), population 50,000; occupied October, 1889; situated on table-land at an elevation of 5000 feet, between the two great rivers Magdalena and Cauca, ten days north of Bogota; laborers—Rev. J. G. Touzeau and Mrs. Touzeau.

CARACCAS, VENEZUELA, population 72,000; occupied tentatively, 1897; laborers—Rev. T. S. Pond and Mrs. Pond.

MISSIONARIES IN BRAZIL, 1853–1897.

* Died. Figures, Term of Service in the Field.

Bickerstaph, Rev. G. L.	1894	Chamberlain, Rev. G. W.,	1866
Bickerstaph, Mrs.,	1894	Chamberlain, Mrs.,	1868
Bixler, Rev. C. E.,	1896	Chamberlain Miss M.,	1876–1879
*Blackford, Rev. A. L., 1860–1876;	1880–1890	Da Gama, Rev. J. F.,	1870–1891
*Blackford, Mrs.,	1860–1876	Da Gama, Mrs.,	1870–1891
Blackford, Mrs.,	1881–1891	Da Gama, Miss Eva,	1876–1895
Cameron, Rev. J. B.,	1881–1883	Dascomb, Miss M. P., 1869–1876,	1880
Cameron, Mrs.,	1881–1883	Finley, Rev. W. E.,	1889
Carrington, Rev. W. A.	1890–1892	Finley, Mrs.,	1892
*Carrington, Mrs.,	1890–1891		

Hazlett, Rev. D. M., 1875–1880
Hazlett, Mrs., 1875–1880
Hough, Miss Clara E., 1890
Houston, Rev. J. T., 1875–1881
*Houston, Mrs., 1875–1881
Houston, Mrs. (Miss S. A. Dale, 1881), 1883–1891
Howell, Rev. J. B., 1873–1890
Howell, Mrs., 1877–1890
Kolb, Rev. J. B., 1884
Kolb, Mrs. (Miss Gaston, 1883), 1884
Kuhl, Miss Ella, 1874
Kyle, Rev. J. M., 1882
Kyle, Mrs., 1882
Landes, Rev. G. A., 1880
Landes, Mrs., 1880
Lane, H. M., M.D., 1885
Lenington, Rev. R., 1868–1886
Lenington, Mrs., 1868–1886
Lenington, Rev. R. F., 1896
Lenington, Mrs., 1896
McKee, Rev. H. W., 1867–1870
McKee, Mrs., 1867–1870
McLaren, Rev. D., 1885–1889
*Pinkerton, Rev. E. N., 1891–1892
Pinkerton, Mrs., 1891–1892
*Perkins, Rev. F. J., 1891–1895
Perkins, Mrs., 1892–1895
Pires, Rev. E. N., 1866–1869
Porter, Rev. T. J, 1889–1896
Porter, Mrs., 1889–1896
Rodgers, Rev. J. B., 1889
Rodgers, Mrs., 1889
Schneider, Rev. F. J. C., 1861–1877; 1886–1890
Schneider, Mrs., 1861–1877
Scott, Miss M. K., 1891
*Simonton, Rev. A. G, 1859–1867
*Simonton, Mrs. Helen, 1863–1864
*Thomas, Miss P. R., 1877–1890
Van Orden, Rev. E., 1872–1876
Van Orden, Mrs., 1872–1876
Waddell, Rev. W. A., 1890
*Waddell, Mrs. (Miss M. Lenington), 1891–1893
Waddell, Mrs. (Miss L. Chamberlain, 1893), 1897
Williamson, Miss E. R. 1890

Missionaries in Chili, 1859–1897.

* Died. Figures, Term of Service in the Field.

Allis, Rev. J. M., D.D. 1884
Allis, Mrs., 1884
Boomer, Rev. Wm. B., 1887
Boomer, Mrs., 1887
Browning, Rev. W. E., Ph.D., 1896
Browning, Mrs., 1896
Cameron, Rev. D., 1884–1886
Christen, Rev. S. J., 1873
Christen, Mrs., 1871
Curtiss, Rev. S. W., 1875–1886
Curtiss, Mrs., 1875–1886
Dodge, Rev. W. E., 1883–1893
Dodge, Mrs., 1885–1893
Garvin, Rev. J. F., 1884
Garvin, Mrs., 1884
*Gilbert, Rev. N. P., 1861–1871
*Ibanez-Guzman, Rev. J. M., 1872–1875
Lester, Rev. W. H., 1883–1895
*Lester, Mrs., 1883–1884
Lester, Mrs., 1886–1895
Lowe, Rev. E. A., 1892
Lowe, Mrs., 1895
*McLean, Rev. Eneas, 1878–1883
McLean, Mrs., 1878–1883
McLean, Rev. Robert, 1877–1883
McLean, Mrs., 1877–1883
Merwin, Rev. A. M., 1866–1886
Merwin, Mrs., 1866–1886
Robinson, Rev. W. H., 1887–1895
Robinson, Mrs., 1887–1895
Sayre, Rev. S., 1866–1877
*Sayre, Mrs.,
Schmalhorst, Rev. W. L. 1896
Spining, Rev. C. M., 1895
Spining, Mrs., 1895
Strout, Miss Myra H., 1884–1886
Thompson, Rev. J. M., 1885–1886
*Trumbull, Rev. D., 1846–1889
*Trumbull, Mrs., 1846–1893
Wilson, Rev. J. C., 1890
Wilson, Mrs., 1890

Missionaries in Colombia, 1859–1897.

*Died. Figures, Term of Service in the Field.

Cahill, Miss E. (Mrs. R. W. Fenn), 1890–1892
Caldwell, Rev. M. E., 1880–1894
Caldwell, Mrs., 1880–1894
Candor, Rev. T. H., 1882
Candor, Mrs. (Miss M. Ramsey, 1880), 1884
*Findlay, Prof. W. W., 1889–1889
Graham, Rev. M. W., 1894
Graham, Mrs. (Miss Nevegold), 1893
Hunter, Miss M. B., 1892
Ladd, Mrs. E. H. (Miss Franks), 1883
Macintosh, Miss E. E., 1886–1888
McFarren, Miss Kate, 1869–1883
McLaren, Rev. Wm. E. 1860–1863
McLaren, Mrs., 1860–1863
Miles, Rev. A. R., 1890
Miles, Mrs., 1890
Montgomery, Rev. D. C. 1895
Montgomery, Mrs., 1895
Pitkin, Rev. P. H., 1866–1872
Pitkin, Mrs., 1866–1872
Pond, Rev. T. S., 1890
Pond, Mrs., 1890
Pratt, Rev. Horace B., 1856–1860
*Ramsey, Miss A. C., 1889–1889
Riley, Miss C. J., 1893
*Sharpe, Rev. S. M., 1858–1860
Sharpe, Mrs. Martha, 1858–1860
Smith, Miss F. E., 1895
Touzeau, Rev. J. G., 1886
Touzeau, Mrs., 1886
Wallace, Rev. T. F., 1862–1875
Wallace, Mrs., 1862–1875
Weaver, Rev. W , 1874–1880
Weaver, Mrs , 1874–1880

Books of Reference.

Across the Pampas and the Andes. Robert Crawford.
Adventures in Patagonia. Titus Coan. $1.25.
A Naturalist on the Amazon. H. W. Bates. $3.00.
Around and About South America. F. Vincent. $5.00.
Brazil and the Brazilians. Fletcher & Kidder. $4.00.
Brazil, the Amazons and the Coast. H. H. Smith.
Capitals of Spanish America. W. E. Curtis.
Chili and the Chilians R. N. Boyd. 10*s.* 6*d.*
Hope Deferred not Lost; Missions to Patagonia. G. F. Despard. 5*s.*
Journey in Brazil. L. Agassiz. $5.00.
Maria: Trans. from Spanish by Rollo Ogden. $1.25.
New Granada. Isaac F. Holton.
Paraguay, Brazil and the Plata. C. B. Mansfield.
South America: the Neglected Continent. E. C. Millard and Lucy E. Guinness.
Story of Commander Allen Gardiner. J. W. Marsh.
The Araucanians. Edmond R. Smith.
The South American Republics. Theo. Childs.
Travels on the Amazon and the Rio Negro. A. R Wallace. 18*s.*

Syria

SYRIA.

The Land

Syria is that Asiatic country at the eastern end of the Mediterranean. On the north it runs up to to the Taurus mountains. On the east it stretches away to the Euphrates and the Arabian desert. On the south lies Arabia.* The total length from north to south is some four hundred miles, and the area about sixty thousand square miles, or about one and a quarter times that of Pennsylvania.

Syria may be roughly described as a country of alternate depression and elevation. With such variety of surface there must, of course, be great variety of climate. While there is tropical heat at some seasons on the coast and in the Jordan valley, Lebanon always carries some snow and sends down ice-cold streams. Where water is not lacking, the fertile soil produces the fruits of earth in great variety even under the poor tillage it now receives. Wheat, barley, rice, corn, tobacco, grapes, olives, figs, dates, oranges and lemons are staples. The mulberry thrives, and makes the rearing of the silkworm and raising of silk an important industry. The cedar, the pine, the fir, once clothed the mountains. Buffaloes, camels, horses, goats and sheep are the domestic animals. This land, even after centuries of misrule, is still a rich, a fair, a goodly land.

It scarcely need be said that Syria is a storied land. It figures largely in human history. Through it lies the great highway between Asia and Africa, which has been so often thronged by caravans of trade, so often trodden by hosts of war. Pharaohs of the days before Moses, Assyrian conquerors, the great Alexander, Pompey with his Roman cohorts, Moslem hosts and crusading armies, French battalions under both Napoleons, conflicting Egyptian and Turkish forces—all these appear in the procession which has moved across the Syrian soil. More important still, here was unrolled the ancient revelation of the true God. Patriarchs wandered here; this was in part the ancient territory of the chosen people. Prophet and apostle lived and labored here. Highest of all, here occurred the life, the toils, the

*It is perhaps well to note that this is not the Syria of the Old Testament, from which Phœnicia and Palestine were distinguished; but it coincides with the Roman province in the days of Paul, and is the Syria of the present day.

sorrows, the death, the rising again, of our Lord. Hence went out at the first the word of life for all mankind.

The People

Who and what are the inhabitants of this land? Estimates of the population of Syria vary widely. The lowest is one million, the highest, two millions. There really is an uncertain and ever-changing element of considerable magnitude; we mean the wandering desert-tribes, who, to-day in Syria, to-morrow are far down in Arabia. The fixed population is in the cities, towns and villages. Damascus has 150,000 inhabitants, and in the plain around there are 140 villages with a total population of 50,000 more. Aleppo has something more than 100,000; Hamath, over 50,000; Hums, 60,000; Tripoli, 36,000; Beirut, 120,000; Jaffa, 8000; Jerusalem, 25,000; Sidon, 7000.

As to races, there are said to be in Syria over 25,000 Jews. Those in Palestine—who constitute probably more than half—have come from other countries, whereas the Jewish element in Aleppo and Damascus is native there. There are a few Turks and fifty to sixty thousand Armenians, but the great bulk of the population of Syria is to be regarded as Arab. There is substantially but one race; there is one prevalent language; there are, however, many divisions and sects.

The *Moslems* constitute the mass of the population. They are most numerous in the secondary towns and rural districts. They are of the orthodox faith, or Sunnites, and of course look to the Sultan as not only their political, but also their religious head. The *Druzes* are often counted as a Moslem sect. Their doctrines were long kept secret, but are now better known. Though the Druze superstition sprang, in the eleventh century, from Islam, it has so far departed from it as not properly to be reckoned with it. They regard the English as their friends; yet they have sometimes been wrought upon by Turkish Mohammedan influences, and have taken arms against those bearing the Christian name, as in 1851, 1845, and notably in 1860. The Druzes profess one God indefinable, incomprehensible and passionless. He has become incarnate in a succession of ten men, the last of whom was Hakim, Caliph of Egypt, who was assassinated A.D. 1044. With that incarnation the door of mercy was closed, and no converts are now to be made. Hakim will one day reappear and conquer the world. The doctrine of the transmigration of souls is held by the

Druzes. They have seven great commandments, one of which enjoins truth; but this holds among themselves only, and practically the Druzes in this respect are sadly like the Cretans of old. They do not believe in prayer. It has been charged that in their secret assemblies they are guilty of the most nefarious practices; but the charge has not been sustained. There is among them a special class—the Ockals—who alone are initiated into the deeper mysteries of the faith. The Druzes are a mountain people, their territory embracing the eastern slopes of Lebanon and all the Anti-Lebanon. Their number is variously estimated, and perhaps the estimates are not all made from the same point of view. Some give fifty thousand; others not less than three times that number. Their political head, the Great Emir, lives near Deir el Kamar, not far from Beirut. The Sheik of the Ockals is the religious head.

In 1895–96 there was almost constant armed conflict between the Druzes and the Turkish Government. At great expense of life and treasure the strength of the Druzes was finally broken and many of their leaders humiliated and exiled, so that it will probably be a long time before this warlike people will again be in a position to exercise much influence. During these conflicts two churches connected with Sidon station, at Mejdel and Ain Kunyeh, were sacked and partially destroyed, while the people were almost impoverished.

The *Nusaireeyeh* are a strange, wild, bloodthirsty race, numbering about two hundred thousand, who live to the north of Mount Lebanon, inhabiting the mountains that extend from Antioch to Tripoli. They keep their doctrines secret, and have signs of recognition, like a secret order. Women are not allowed to be initiated, and are meanly esteemed. Polygamy is common, and divorce occurs at the will of the man. Swearing and lying are universal.

We come now to the nominal Christians of Arab race and tongue. They are, first, the *Greeks*, about 150,000 in number. They are called Greeks, although Arabs by race, simply on account of their religion, being orthodox members of the Greek Church. They are under the patronage of Russia and have a patriarch of Antioch and a number of bishops.

The *Jacobites* are a small body of dissenters from the Greek Church. They get their name from Jacobus, Bishop of Edessa, who died A.D. 578.

The *Greek Catholics* are converts from the Greek Church to Romanism. They have, however, made few changes in passing over. Their worship is in their native Arabic. Their priests are allowed to marry. The sect embraces about fifty thousand souls, and includes many of the most enterprising and wealthy of the native Christians of Syria. They have had a patron in Austria.

The *Maronites* represent the ancient Syrian Church. They get their name from John Maro, monk, priest and patriarch, who died A.D. 707. Since the twelfth century they have been in close communion with the Latin Church, though adhering to the Oriental rite. Their service is conducted in the Syriac, a language not understood by the people. They are ignorant and bigoted. Their head is the patriarch of Antioch, whose residence is in the convent of Canobin, near Tripoli. The Maronites number one hundred and fifty thousand, and dwell chiefly in Mount Lebanon. They cherish friendship for the French. These then are the sects —the orthodox Greek Church, the Jacobites, the Greek Catholics and the Maronites—that make up the nominally Christian element, in the Arab population of Syria.

To some extent these various elements form separate communities. Thus the Druzes are the exclusive population of about 120 towns and villages. So there are regions where Maronites alone are found. Sometimes, however, they are mingled. In the north Druzes are intermingled with Maronites, in the south with Greeks. They share thus with the Christians the occupation of about 230 villages. This contact may, at times, do something to increase the spirit of toleration ; at others it only gives greater occasion for bitterness and jealousy. Religious and political hatred and distrust would readily break out into violence if allowed. The conflict between Egypt and Turkey, ending in 1840, broke up peaceful relations that had long existed between Druzes and Maronites, and since then there have been a number of "battle years."

Difficulties of the Field

It must be obvious that the presence of so many rival and jealous sects, all calling themselves Christians, constitutes a very great difficulty in this mission field. A still greater is offered by the religion dominant in the land.

The law long made it death for a Moslem to change his faith. In 1843 a young man was publicly beheaded in Constantinople on this account. This event was the starting-

point of a series of diplomatic agitations, which culminated after the Crimean War in the issue of the Hatti Humaiyoun, the *firman* in which the sultan ordained religious liberty. But the letter of this charter has always been evaded. The Turks in general do not understand religious liberty in the same sense in which we do. Practically, freedom of conscience does not exist for converts from Mohammedanism. These abandon the faith of their fathers at their own peril. But were there no hindrances of this kind, there would remain Moslem pride and bigotry. In the Turkish empire the nominal Christians are in a state of subjection; and it is not often the case that the rulers accept the faith of the ruled. There have been special reasons why it has not been so here. There has been, it must be confessed, little to attract in the Christianity exhibited by the fossilized churches of the East. The Moslem's notions of Christianity have been derived from those whose doctrines are corrupt, whose worship is idolatrous, whose morals are debased. The very truth contained in the Moslem's system—its doctrine of the spirituality of God—has been an obstacle to the progress of Protestantism, which he has been unable to distinguish from the forms of Christianity with which he was familiar.

The oppression of the Turkish Government acts indirectly as an hindrance to the progress of missionary work, while its active opposition must constantly be met with patient, persistent effort on the part of the mission to secure the fulfillment of promises and protection against the violation of contracts. The poverty of the people is largely the result of the oppressive system of taxation which gives little encouragement to industry or frugality, and thousands of the inhabitants have been driven to emigration.

"People are so pressed in the unequal strife," writes one missionary, "that they cannot or will not give time to anything else. The Sabbath is broken by labor from which they claim they cannot escape If six men agree to harvest their grain in a certain part of the plain, during the coming week, and in so doing work on two Sabbaths, the seventh man must work with them, even under protest, for the moment the six men are through they drive their cattle into the stubble, and if the seventh man's grain is still standing he will lose half his year's toil in a single night. Moslems, of course, have no Sabbath, neither have the Druzes, and the members of the Oriental churches are excused after early mass. Indeed, they are taught that a special blessing will attend their labors if they will plough and reap on the Sabbath the portions designed for the priests and the poor."*

* Rev. F. E. Hoskins, *Church at Home and Abroad*, December, 1889.

This is only an illustration of the obstacles that stand in the way of the convert, when trying to conform his life to Scriptural rules.

Missionary Work in Syria.

The history of American missions in Syria—and they are the principal ones there†—begins with the appointment, in 1818, of Pliny Fisk and Levi Parsons, as missionaries to Palestine. These zealous and devoted men were sent out by the American Board of Commissioners for Foreign Missions—at that time and for a number of years later the only agency for foreign evangelistic work available to American Presbyterians. In 1870, at the reunion of the Old and New School branches of the Presbyterian Church, the members of the former New School body, who had constituted a very considerable proportion of the supporters of the American Board, gave up their relation to it and became constituents of the Presbyterian Board of Foreign Missions. In the readjustment of work which these changes made necessary, the care of the mission in Syria was transferred to the Presbyterian Board.

Jerusalem

Mr. Parsons arrived at Jerusalem February 17, 1821. He was the first Protestant missionary who ever resided there, and he began the work of distributing the Scriptures. It was not long, however, before the disturbing influence of the revolt in Greece, and of the effort of that country to secure its independence of Turkey, extended to Syria. Mr. Parsons thought it best to withdraw for a time, and he did not live to return, as his death occurred in Egypt, February 10, 1822. Mr. Fisk reached Jerusalem in 1823, having been joined on the way by Jonas King, known afterward so long and so well by his evangelistic labors in Greece. The brethren preached and taught in Jerusalem, with various intervals of sojourn and travel in other parts of the land, until the spring of 1825. As the quiet of the region was disturbed by the acts of the

† The Irish Presbyterian Church has a station in Damascus; the British Syrian School Society has schools in Beirut, Damascus, Zahleh, Lebanon, Baalbek, Hasbeiya and Tyre; the Lebanon Schools Committee of the Free Church of Scotland has a number of schools in the Lebanon district; the Established Church of Scotland has a mission to the Jews in Beirut; the Church Missionary Society (Church of England) occupies Palestine; the Reformed Presbyterian Church of the United States has a mission at Latakia and other points, laboring chiefly among the Nusaireeyeh race. The Presbyterian Church of England has a mission in Aleppo, especially for the Jews. See these named, with some other enterprises, in the *Foreign Missionary* for December, 1882, and *The Church at Home and Abroad*, December, 1889.

pasha of Damascus, who had come with an armed force to collect tribute due him, the missionaries then withdrew. Mr. King left Syria shortly and Mr. Fisk died. The station at Jerusalem was suspended for nearly nine years. Subsequent efforts to revive it were not successful, and, in 1844, it was finally abandoned.

Beirut

It having thus early become apparent that Jerusalem was not a favorable centre for missionary operations, as far back as 1823 a new point was chosen. This was Beirut, an ancient city on the Mediterranean Coast, with a roadstead and a small artificial harbor. It was the port of Damacus, distant seventy-five miles, or by *diligence* fourteen hours, but is now the more important city of the two as respects commerce. A railroad now connects Beirut with Damascus and the Hauran, and another is under construction on the seacoast to connect Sidon and Tripoli, passing through Beirut. To the east, at no great distance, and stretching to north and south, is the range of Mount Lebanon; to the south is a beautiful and fertile plain. The city rises from the water's edge and extends back upon a hill. From a population of perhaps 15,000, in 1820, Beirut has increased to at least 120,000. This is mainly Semitic and comprises Druzes, Maronites, Greeks (*i. e.*, Arabs belonging to the Greek Church), Moslems and Jews. The streets are wide, the houses lofty and spacious, the suburbs beautiful with gardens and trees, and it is well supplied with water. From the sea the aspect is more that of a European than an Oriental city.

The first missionaries, Messrs. Bird and Goodell, landed October 16, 1823. They occupied themselves with the circulation of the Scriptures, which soon excited the opposition of the Papists, and called out the anathemas of the Maronite and Syrian patriarchs; with the preparation of useful books; and with the education of the young. Even in its early stages the work was not without result, but it was also exposed to the incidents and consequences of that war which Greece waged for independence; and, in the unsettled state of the whole East, Messrs. Bird, Goodell and Smith—Eli Smith, who had joined the mission the year before—thought best to remove for a time and retired to Malta in May, 1828.

In 1830, Mr. Bird and wife returned to Beirut and were followed later by Mr. Smith. The work was taken up in the same forms, and, with the exception of another period of suspension, 1839–40, similar to the one just mentioned,

it has been prosecuted ever since. The history of the mission, like that of every other, presents alternations of success and discouragement. Sometimes the record is of death or of the removal of workers on account of failing health, and there come earnest appeals for reinforcement. There are times of quiet and times of persecution. There are seasons of great promise and again there is need of faith and patience, as what seemed opportunities of expanded work and permanent growth vanish. Having so large an element of Moslem population, Syria is wonderfully responsive to agitations of the Moslem world and to the fact that its fortunes are bound up with those of the Turkish Empire, of which it forms a part. The land has frequently been disturbed by political commotions in which hopes and fears depend upon the attitude and action of the European powers, and these influences have had their effect upon the progress of missionary work. Such events as the Russo-Turkish War of 1877, the rebellion of Arabi Pasha in Egypt in 1882, and the rebellion of the Mahdi in 1883 have been prejudicial to such work by introducing into the mission field a new, disorderly, corrupting and hostile element. During the Russian War, thousands of ruffianly Circassians were shipped from Constantinople to Syria, and there let loose to lead a life of beggary and robbery. The Egyptian rebellion brought another army of refugees from Egypt, to demoralize every port and beach on which they landed. They have moreover been prejudicial by ministering to excitement and fomenting fanaticism. In some localities the popular hatred seems intensified, and shows itself in outbreaks of opposition from time to time.

The effect of the Druze and Armenian troubles of 1894–96 have indirectly affected all missionary work by increasing the poverty of the people, creating a general feeling of anxiety and furnishing fresh opportunity for lawlessness.

The Press and its Publications

The first printing in connection with the mission was done at Malta, where the American Board had an establishment in full operation as early as 1826. There were three presses and fonts of type in several languages, Arabic included. In 1834 the Arabic portion of the establishment was transferred to Beirut. Mr. Smith, who had charge of the Press, bestowed much thought and labor upon the outfit, taking the greatest pains to secure models of the most approved characters and

to have the type cast corresponding with these. For many years he read the proof-sheets of nearly every work printed and became one of the most accurate and finished Arabic scholars of his day.

The Press has continued in active operation with an enlarged establishment and more complete equipments. The total number of pages printed from the beginning amounts to over six hundred millions. The issues comprise weekly and monthly journals, Westminster Sunday-school lessons, text books and educational works of all grades, tracts, Bibles, an Arabic hymn-book and other books, religious and miscellaneous. The list of publications includes more than six hundred and fifty titles.

Previous to the transfer to Beirut three works had been issued in Arabic. One was "The Farewell Letter of Rev. Jonas King," another was "Asaad Shidiak's Statement of his Conversion and Persecutions," the third was Mr. Bird's "Reply to the Maronite Bishop of Beirut."

Among the works issued from the Press at Beirut we mention text-books on "Scripture Interpretation and Systematic Theology," by Dr. Dennis; a translation of the "Confession of Faith," by Dr. C. V. A Van Dyck; and a "Commentary on the New Testament," by Dr. W. W. Eddy, the fourth volume of which is now completed.

We are indebted to Syrian missionaries, if not to the mission Press, for most excellent literary work in the service of Biblical and scientific learning. Dr. Robinson's "Researches in Palestine"—still the great authority in its department—owes something to the labors of Dr. Eli Smith, who traveled with its author, and gave him the assistance of his Arabic scholarship. Dr. Wm. M. Thomson was fitted by his life in Syria to write his work, no less useful than charming, "The Land and the Book," while Dr. Post's "Flora of Palestine and Syria," the result of twelve years' patient study and labor, is a choice contribution to the science of botany. But the great glory of the mission is its translation of the Bible into Arabic. There existed numerous translations already, both of the Old Testament and the New, some in print and some in manuscript. These, however, were of comparatively late date, and were in some cases made from other versions, as Syriac, Coptic, Latin, etc. The text of the translation used by the missionaries came from Rome. It offended the taste of the Arabs, fastidious as to correctness of language and elegance of style,

and it was resolved to make a new translation into Arabic from the inspired originals.

The work was begun by Dr. Eli Smith, who was aided by Mr. Bistany, a native scholar. When Dr. Smith died, eight years later—in 1857—he had put into Arabic more than three-quarters of the Bible. A small portion had received his final and exacting revision, and a much larger part was nearly ready for the press. The work was taken up by Dr. C. V. A. Van Dyck, connected with the mission from 1840, and recognized by all as possessing in high degree the necessary qualifications. He had the assistance also of the best native scholarship. The translation was finished in 1864, and the entire Bible printed in 1865. It was thus the work of sixteen years.

The little room where the work was done is now a part of the Beirut Female Seminary and a memorial tablet in Arabic and English, commemorating the fact, has been placed on the wall. The translation of the Scriptures is praised as accurate and classical. It is now printed in New York, London and Beirut, in different sizes and in cheap and attractive form. Let us remember that this is a missionary achievement not for Syria alone: it is a work for all Mohammedan lands. Sixty millions speak Arabic as their native tongue. It is the sacred language of one hundred and eighty millions, who dwell in all quarters of the world.

In speaking of the translation of the Bible, mention was made of the assistance of Mr. Bistany, a native scholar. His death in 1883, at the age of sixty-five, was a loss to Syria, and especially to the Beirut Church, of which he was one of the original members and most active workers. A Maronite, he became a convert about 1840. He is said to have been the most learned, industrious and successful, as well as the most influential man of modern Syria. Chief among his literary labors was the preparation of two Arabic Dictionaries and of an Arabic Encyclopedia. The latter is in twelve volumes, a compilation and translation from the best French, English and American works, with additions.

For many years no government restriction interfered with the work of the Mission Press. Now, however, a strict censorship has been instituted, and all manuscript must be submitted for inspection. It was required that a translation of "Black Beauty" should be known as "Black Horse," because the word for Beauty happens to be the name of a

high official. Every reference to Armenia in a school geography was condemned and several pages had to be reprinted to satisfy the inspector. Most of the books issued, including the Scriptures, have been officially sanctioned, but the weekly paper, the *Neshra*, has received severe criticism and was temporarily suppressed. Permission to continue it was accompanied with the condition that "they should publish in it no news whatever of current events which happen within the empire or outside its borders, but they should confine themselves to the discussion of scientific, moral and religious questions," and "they should make no adverse criticism upon the religious beliefs of any of the sects of the empire."

The same government inspection is exercised over English books passing through the custom house. Some have been confiscated, others returned to their owners with objectionable passages torn out.

Education

Educational work has been especially prominent in Syria. Schools were begun in Beirut in 1824. Little companies of children were first gathered by the wives of the missionaries, and as the number of pupils increased, native assistants were employed.

Contrary to the native idea that it was unnecessary and even unsafe that a woman should be taught, the missionaries received girls into their families and allowed them to share equally with their brothers in the privileges of the schools.

In 1894 a memorial column was unveiled in Beirut, on the spot where had stood fifty-nine years before, the first building ever erected in the Turkish Empire for the instruction of girls. One of the speakers on this occasion was Miss Alice Bistany, the daughter of Dr. Smith's assistant, already referred to. Her mother was an adopted daughter of Mrs. Smith and was the first girl taught to read in Syria. At first only reading and writing were taught, as there was no demand for higher instruction; nor were there teachers qualified to give it. These schools, for both boys and girls, spread from Beirut into other parts of the land - into Mount Lebanon, into the interior, into the other cities of the coast. They have done a good work, raising up a great body of readers, causing a demand for books and preparing the way for higher schools. Many taught in them have become converts, and thus Protestantism has been advanced. Bible instruction is made prominent, and the amount of Scripture

committed to memory, which can be recited whenever called for, is a surprise to any visitor at the village schools.

Dr. Dennis writes in *The Church at Home and Abroad*, December, 1889:

> "I have attended examinations in the village schools in Syria where classes of the children recited entire books of the New Testament by heart. Once I examined a class in the Gospel of Matthew and they knew it from beginning to end. I have heard them examined in Scripture history in considerable detail, from Genesis to Revelation. I have heard them recite the Catechism, giving from memory the proof-text with every answer. They will recite from ten to forty hymns, if you have time to hear them."

Government interference and opposition of priests often hinder the work of these schools and make it necessary to close them for longer or shorter periods.

The number of *Common Schools* has increased to 132 with more than 6200 pupils, of whom more than 1800 are girls. There are, perhaps, an equal number of other schools—Moslem, Greek, Maronite, Druze and Jewish—which would never have existed save for those under the care of the mission. For these mission schools have not only furnished many competent teachers, but they have had an important influence in rousing other sects to rivalry, in diffusing knowledge and raising the standard of intelligence.

Boarding-Schools for Girls

More advanced schools soon became necessary, and have been established in the different stations. Three boarding-schools for girls give opportunity for more thorough intellectual training of the young women of Syria, and afford the teachers a greater opportunity to influence their characters and lives than if they returned to their homes each day.

Beirut Seminary was established in 1861, and for some years was supported by private means, but since 1872 has been under the care of the Women's Boards of Foreign Missions of the Presbyterian Church. The patronage comes from all quarters—Protestant, Greek, Catholic, Maronite, Jewish and Moslem. The number of paying pupils has steadily increased.

Sidon Seminary was founded in 1863 as a purely missionary institution, with a view to training teachers and helpers in the work. It has generally received as boarders only Protestant girls, who perform the household duties of the institution, after the Holyoke plan. The day-school is made up of girls from all the sects, including Jew, Moslem and Metawaly.

Tripoli Seminary is a younger institution, the outgrowth of a High School for girls, established in 1873. A fine property was bought for it by the Woman's Foreign Missionary Society in 1876, at a cost of $10,000, and a new building was put up in 1882. The first class, numbering nine, was graduated in 1885.

In all these schools the ladies in charge are assisted by native teachers. Much careful religious instruction is given, while thorough work of a high grade is required in the classroom. As a result the graduates and those who are connected with the school for a shorter time carry with them to their homes, not only literary and scientific knowledge, but much Scripture truth, and the personal influence of the lives and example of their teachers. Many of them become earnest Christians, and, in their turn, as teachers and wives and mothers, become centres of Christian influence all through the land.

Boarding-Schools For Boys

Abeih Seminary and Suk el Ghurb Training School.—In 1834 we find at Beirut ten interesting young men receiving instruction from the missionaries in English and in science. Out of this grew a seminary for boys, suspended in 1842, but revived at Abeih in 1845, and placed under the care of Mr. Calhoun. It was meant to raise up teachers and pastors; but the end was not accomplished as fully as was hoped, although considerable classes were gathered, and these from many quarters. In 1850, for example, of nineteen pupils four were Druzes, three Greeks, four Maronites, four Greek Catholics, two Protestants, one Syrian and one Armenian. Up to 1870 most of the teachers in the schools and religious instructors in the congregations were graduates of this institution.

Mr. Calhoun left the Seminary in 1875, and Mr. Wood was transferred to Abeih and put in charge. Later it seemed that the work accomplished by this Seminary might better be done by the preparatory department of the Syrian Protestant College at Beirut. In accordance with this view the Seminary was closed in 1877, though the number of pupils had never been so large. A new enterprise connected with this Abeih field was begun in 1882. A boys' school at Schweifat was broken up by a rival Greek school. The teachers were thereupon transferred to Suk el Ghurb, and a boarding-school for boys opened there. It began with 34 pupils, and has prospered from that time. It is known as

the *Training School* at Suk el Ghurb, and is recognized as an influence for good through the region.

Sidon Academy.—This is a boys' High School, with boarding department, gathering pupils from all sects and from all parts of the land.

Some of the pupils pass on from the Academy to the college at Beirut and many of the mission helpers have received their early training at Sidon. In 1895 the scope of the institution was enlarged by the addition of an Industrial Department and provision was also made for the care and instruction of orphan boys of Protestant parentage. Much of the work of the house is done by the boys and useful trades are taught as a means of present and future support. A farm of one hundred acres not far from the city has been secured for the use of the Orphan Department.

The Bedouin School at Jedeideh.—In this same Sidon field there is another claimant for interest. From the mode of their life the wandering Bedouin are necessarily very difficult of access by evangelistic effort. In 1883 something was attempted for them by opening a school for Bedouin boys. It began with six pupils. The second year showed an advance in stability and resources. There were nine pupils; and their living expenses were borne by the native churches. This school has been maintained most of the time since, with assistance from the mission.

Theological Seminary at Beirut

This school was begun in 1869 in connection with the seminary at Abeih. Dr. Jessup, of Beirut, and Rev. W. W. Eddy, from Sidon, were associated with Mr. Calhoun in the charge of it. The first class was graduated in 1871, consisting of five young men, one of whom was a Druze convert. The next year, no suitable class offering, the institution was suspended. It was reopened at Beirut in 1874, with four students and a building was erected on ground given by the Trustees of the College. As a measure of economy and because of the emigration of so many of the educated young men, the Theological Department at Beirut was suspended in 1892. Three years later arrangements were made to give a theological course of six months to promising young men at Suk el Ghurb. The members of this class are now among the most useful Protestant preachers in Syria.

Syrian Protestant College

This time came when the need was felt for an institution of high order. The project for a Syrian Protestant college was discussed at a

meeting of the mission in 1861, and the plan sketched. "The objects deemed essential were, to enable natives to obtain in their own country, in their own language, and at a moderate cost, a thorough literary, scientific and professional education; to found an institution which should be conducted on principles strictly evangelical, but not sectarian, with doors open to youth of every Oriental sect and nationality who would conform to its regulations, but so ordered that students, while elevated intellectually and spiritually, should not materially change their native customs. The hope was entertained that much of the instruction might at once be intrusted to pious and competent natives, and that ultimately the teaching could be left in the hands of those who had been raised up by the college itself." It was deemed best that the college should be independent of the Board of Missions. Still the connection with the mission could not but be close. "Missionary instruction created a demand for it; the plans and prayers and labors of missionaries established it; the friends of missions endowed it. Its aim and that of other missionary labor are one—the enlightenment and salvation of the Arabic-speaking race." Most of the money was raised in America. A plot of ground was purchased in the suburbs of Beirut, and buildings were erected. The college was opened in 1866, with a class of fourteen members, and Dr. Daniel Bliss as President.

This institution has not disappointed the promise held out. Year after year it has welcomed in increasing numbers select young men from Syria and Egypt, and, imparting to them its training, has sent them out to be in their respective communities what educated men always are. Since 1879 the English language has been the medium of instruction. The Medical Department, which was early added, has been especially useful and successful. It is a testimony to its importance that in 1882 the Jesuits felt it advisable to open a rival college. The Protestant College has a steadily growing influence throughout the land by means of its graduates. The annual attendance in all departments is more than three hundred.

Churches and Stations.

"He commanded us to preach unto the people," said the apostles. The Press and the school have their place; but the chief agency in spreading the Kingdom must be the

oral proclamation of the Gospel of the Kingdom. It may happen, however, for a time in some communities that the way is not open for preaching on an extended scale. Hence the need of a preparatory work, in which attention is given chiefly to methods and agencies that are avowedly subordinate. This has been the state of affairs in Syria. The Moslems especially could not be reached by preaching. The most that could be done for them was through the Press and the school.

Preaching, however, has by no means been neglected. At first much was informal, and partook of the nature of conversation and individual address. The missionaries admitted all comers to their family worship, and used it as a means of making known the truth. The early efforts were not in vain. In 1827 a little band of twenty converts had been gathered. It comprised several who long survived, and since have been very useful in the service. One had a short course, and received the martyr's crown. Asaad Shidiak was a young educated Maronite, teacher of science and theology in a convent, and afterwards conductor of an Arabic school for boys in Beirut. There he became a convert to Protestant Christianity. The Maronite patriarch sent for him, and detained him in custody, trying all means to reclaim him. Asaad escaped, but was again taken. It became known that he was imprisoned and enchained in the convent of Canobin. Occasional glimpses only could be had of his situation. He lingered through a few years of oppression and cruelty, maintaining his Christian profession to the last. His death is involved in obscurity, but is supposed to have occurred in 1830.

For many years the converts at Beirut were received into the mission church, which included the missionary families there. In 1848 the native Protestants of Beirut petitioned to be set off in a church by themselves. This was accordingly done. The next year this church had a membership of twenty-seven. Ten were from the Greek Church, four were Greek Catholics, four Maronites, five Armenians, three Druzes, and one a Jacobite. In 1869 a fine building, well located, provided with tower and bell, was completed.

In 1844 there was an interesting movement at Hasbeiya. This was a place of several thousand inhabitants, mainly Druzes and Greeks, at the foot of Mount Hermon. A considerable body seceded from the Greek Church, declared themselves Protestants, and applied to the mission for

instruction. Their motives were at first somewhat mixed; but the course of affairs showed a great deal of sincerity and earnestness. Native helpers were sent, and some of the missionaries themselves went thither. The Greek patriarch at Damascus became alarmed, and a troop of horsemen were sent to quarter themselves on the Protestant families. The Druzes now interfered for the protection of the Protestants, and succeeded in checking persecution for a time. It subsequently broke out violently, and the victims were obliged to flee. We need not follow the course of events further than to say that in the spring of 1847 the Protestants of Hasbeiya succeeded in laying their grievances before the Sultan, and an order was issued that they be protected and no one allowed to disturb them in their meetings and worship. A church of sixteen members was formed in July, 1851, which increased to twenty-five the same year. Good testimony is given respecting it in the following years. Hasbeiya suffered greatly in the war of 1860. It was the scene of a terrible massacre by the Druzes, and the Protestant house of worship was partially destroyed; but of more than one thousand persons murdered there and in the vicinity, only nine were Protestants. "It is," says Dr. Anderson, "a remarkable fact that, excepting perhaps in Damascus, no injury was offered to a missionary, and Protestants, when recognized as such, were generally safe."

We have interesting accounts of the rise and progress of the native churches at Sidon, at Tripoli, at Hums; but on these we cannot dwell. The general features are the same. The work begins, and then local persecution arises. At Hums, the native brethren are stoned and beaten in the streets. At Safeeta, in 1867, the whole Protestant community is arrested, released, driven into the wilderness, and their houses plundered. What Syrian converts, from Asaad Shidiak down, have been willing to endure, shows how genuine has been the work of grace in their hearts.

When the Syrian Mission was transferred to the care of the Presbyterian Board it was wisely left to time to prepare the way for the change which should bring the mission into conformity with the Presbyterian system. This course has been vindicated by the result. At the annual meeting of the mission, December, 1882, the plan of the formation of a Synod and five Presbyteries, to have no organic ecclesiastical connection with churches in Great Britain or the United States, was unanimously adopted.

This plan has been carried out so far as the organization of the Presbytery of Sidon, at Jedeideh, in October, 1883; one at Amar, in the Tripoli field, in September, 1890; and the Presbytery of Lebanon, which includes the churches of the Mount Lebanon district and the First Church of Beirut, in June, 1896.

The meetings of these Presbyteries show that the Syrian Church is learning the lessons of "concerted action, the validity of representative authority, and the majority rule," and the responsibility of self-support.

The Syrian Mission naturally divides itself into five fields, the principal point in each serving as a centre for evangelistic work, which is carried on by means of out-stations and itineration, the missionaries being assisted by native pastors, teachers and colporteurs.

Beirut

In Beirut there has been steady advance. The oldest, or Central Church, prospers. A beautiful chapel, built at the expense of Mr. and Mrs. Henry Dale, of New York, was dedicated in December, 1880, and provides needed accommodation for Sunday-school work. The experiment of a native pastorate was tried in 1883, but without success, and the position of pastor has been held by Rev. H. H. Jessup, D.D. In 1888, by the advice of the missionaries, the church extended a call to Rev. Salim el Hakim, of Hasbeiya, to become their pastor. This call was not accepted, and subsequently Rev. Yusif Bedr, pastor of the native church at Hums, was invited to become Dr. Jessup's assistant. In 1890 he became pastor, and took the full charge of the church.

The church became weakened subsequently by internal dissension, a portion of the congregation withdrawing and organizing a separate church. The Rev. Yusif Bedr was compelled to withdraw in impaired health and was succeeded by Rev. Asaad Abdullah, who remained until 1896, when ill-health required his temporary absence, the pulpit being supplied by Mr. Yusif Atiyeh.

The building occupied by this church is also used by the Anglo-American Congregation of Beirut, which is under the pastoral care of Rev. G. M. Mackie, of the Established Church of Scotland.

The Second or Native Church, as they prefer to be called, continues its separate life and it is earnestly hoped that two active evangelical churches may soon be working in perfect harmony in Beirut.

Other preaching stations have been opened in Beirut, and there are now five congregations which hear the gospel regularly, numbering in the aggregate about 820, and the Sabbath-schools in connection with our mission have about 520 pupils. There are about 350 in other Sabbath-schools.

Sidon

Sidon field now contains eleven churches. Government interference has hindered the work at some points, closing schools and churches, depriving Protestants of their legal rights and stimulating the zeal of the enemies of the gospel to many new efforts to impede its progress. In spite of such hindrances the progress in this field is encouraging; advance is steadily made in the direction of self-support and benevolence, while the growth in membership, especially from the pupils of the various schools, is steady.

Tripoli

The area and population of this district comprise about half that of the whole mission. It contains one thousand cities and villages, the most important of which, Tripoli, El Meena, Hamath and Hums, are now connected by a carriage road. There are eight organized churches in this field with about six hundred members, showing a net increase of nearly 10 per cent a year. The emigration fever which affected Mt. Lebanon in earlier years has carried away very many Protestants from Tripoli field more recently. The extent of the field renders much touring necessary for the oversight of the churches and schools. In early years strife of sects was particularly virulent and the converts were subjected to long-continued and bitter persecution. The report of 1890 states: "It has been a pleasure to see an increase of brotherly love and Christian zeal. In more than one place a period of lethargy has been followed by a time of earnest work and more diligent study of the Scriptures."

Aleppo

In 1893 Aleppo was added to the Tripoli field extending the work to the limit of the Arabic speaking territory. A native worker was located there and later a school opened, missionaries from Tripoli visiting the city twice a year to oversee the work. In 1897 this work was transferred to the Presbyterian Church of England, which had already inaugurated effort among the Jews in that city.

Abeih and Zahleh

The Abeih and Zahleh fields have suffered much from emigration. It was estimated that within two or three years twenty-five thousand

Syrians left Mt. Lebanon for North and South America. The region was overrun in 1883 by Egyptian refugees, of whose evil influence mention has been made. There has been more or less determined opposition at various points. Nevertheless, there has been advance marked by gain in members, increase in contributions, and healing of divisions.

The work was begun at Zahleh, in 1872, and the first church organized the following year. There has been much opposition, which is largely due to the influence of zealous bishops who lose no opportunity to obstruct gospel work; nevertheless progress has been rapid and on a gratifying scale. The people, except the papists, are friendly and anxious to obtain education for their children. "Best of all, the Bible is owned and read, and that bishop or priest is rash who would attempt to hinder people from owning and reading this best of all books." There are 19 preaching points with an average attendance of 565; 15 Sabbath-schools with over 1000 children.

At all these points the work of preaching is supplemented by personal visitation, prayer-meetings, meetings of women for sewing and Scripture instruction, by some of which Moslem women are reached. Societies for benevolent work give the native women opportunities to send the gospel message to others more ignorant than themselves, while Mission Bands and Societies of Christian Endeavor are important agencies for developing the young people of the stations in Christian character and preparing them for usefulness.

Medical Work.

It is interesting that this should become a feature of gospel work in the land once trodden by the Great Physician. The Medical Department of the college is educating native physicians to relieve the suffering among their own people, while Drs. Post, Graham and other members of the Medical Faculty have gained a great influence by means of their skill and kindness. The Hospital of the Prussian Knights of St. John, under the care of the Deaconesses of Kaiserswerth, is served by the medical staff of the college. The number of patients treated annually in the wards is about 500, while a polyclinic held daily reaches from 10,000 to 15,000 each year.

Patients come from all parts of Syria and from Egypt, and carry back with them to their homes impressions of

Christian love as well as direct gospel teaching. The itinerations of the late Dr. C. W. Calhoun and his services at Tripoli, followed by those of Dr. Harris, have opened the way for gospel work. The dispensary at Tripoli calls together a large number at every clinic. Many of these are Moslems, and, they hear the gospel read and explained before receiving medical attention.

In 1893, Dr. Mary Pierson Eddy, daughter of Rev. W. W. Eddy, D.D., of Beirut, having completed a thorough course of medical study in America, returned to Syria as a missionary physician. She was the first woman to receive the sanction of the Turkish Government to practice medicine within the empire. Making her headquarters at Beirut, Dr. Eddy has conducted medical work at various points, desiring especially to reach regions where the gospel has not previously been proclaimed.

Conclusion.

The twenty-seven years since the transfer of the Syria Mission to the care of the Presbyterian Church have witnessed a growth that furnishes ground for devout thanksgiving. In 1870, the year of the transfer, there were 8 ordained American missionaries under commission and 10 women, including wives. Now there are 13 ordained missionaries, 2 medical missionaries, one being a woman, and 23 other women. In 1870 there were 2 ordained native ministers, 13 licentiates and 48 teachers and helpers; now there are 4 native pastors, 42 licentiates and evangelists, 169 native teachers. The number of communicants has increased from 294 to 2247 and the number of pupils in the mission schools from 1671 to 7748.

With such looks backward to mark progress, and with careful study of the present condition of the land, we see indeed that it is one "where the enemy is most strongly intrenched, and is making a desperate stand;" but we see also that there are already thousands of children in Protestant schools; that literary and scientific education has been given to many young men; that the taste for reading has been formed in many and provision made for its satisfaction; that native teachers and physicians, trained under evangelical influences, are making themselves felt at many points; that woman is rapidly assuming her proper place in social life, and many new homes of purity and happiness are

formed and forming ; that Protestant communities are growing, and congregations are increasing, and the roll of communicants lengthening. No doubt, much of toil, perhaps of sorrow, of tribulation, remains. But what has been done and gained is enough to confirm even a feeble faith as to what the outcome must be.

In view of our Syrian Mission as we have now contemplated it, we may ask, as another has already done : "Is it not a work of which patriotism alone might well make an American proud? The name of his country has been made a synonym in the East, not for political aggression and intrigue, but for education, truth and religion. And the American Church should offer praise to God for the wonderful works which He has wrought in our time through His faithful servants. They should now unite in prayer that the last barrier, the iron gate of Moslem bigotry and intolerance, may open at His word, and give liberty for evangelism among the Mohammedan populations."

STATISTICS 1897.

Missionaries	39
Native helpers	215
Churches	28
Communicants	2,247
Pupils in schools	7,748
Pupils in Sabbath-schools	5,815

STATIONS 1897.

BEIRUT, occupied in 1823; Rev. W. W. Eddy, D.D., and Mrs. Eddy, Rev. H. H. Jessup, D.D., and Mrs. Jessup, Mrs. C. V. A. Van Dyck, Rev. James S. Dennis, D.D., and Mrs. Dennis, Miss E. A. Thomson, Miss Alice S. Barber, Miss Ellen M. Law, Miss Mary Pierson Eddy, M.D., Mr. E. G. Freyer and Mrs. Freyer; 1 native preacher, 14 native teachers and helpers.

ABEIH, on Mt. Lebanon, 15 miles southeast of Beirut; occupied 1843; Rev. William Bird and Mrs. Bird, Rev. O. J. Hardin and Mrs. Hardin, Miss Emily G. Bird and Rev. Geo. C. Doolittle and Mrs. Doolittle; 28 out-stations, native preachers, 10 licentiates, and 58 native teachers and helpers.

TRIPOLI, on the seacoast, 50 miles north of Beirut, occupied 1848; Rev. F. W. March and Mrs. March, Rev. William S. Nelson, D.D., and Mrs. Nelson, Ira Harris, M.D., and Mrs. Harris, Miss Harriet La Grange and Miss Bernice Hunting; 22 out-stations, 1 native preacher, 14 licentiates and 37 teachers and helpers.

SIDON, on the seacoast, 30 miles south of Beirut, occupied 1851; Rev. William K. Eddy and Mrs. Eddy, Rev. George A. Ford, D.D ,

Rev. Samuel Jessup, D.D., Miss Fanny M. Jessup, Miss Charlotte H. Brown, Miss M. Louise Law; 24 out-stations, 3 native preachers, 13 licentiates, 6 native helpers and teachers.

ZAHLEH, on the eastern slope of Mt. Lebanon, 35 miles from Beirut; occupied 1872; Rev. Franklin E. Hoskins and Mrs. Hoskins, Rev. William Jessup and Mrs. Jessup; 17 out-stations, 1 native preacher, 8 licentiates, and 26 teachers and helpers.

MISSIONARIES IN SYRIA, 1870–1897.

*Died. †Transferred from the American Board. Figures, Term of Service in the Field.

Barber, Miss Alice S., 1885
Bird, Rev. William,† 1853
Bird, Mrs., 1853
Bird, Miss E. G., 1879
Brown, Miss C. H., 1885
Brown, Miss Rebecca, 1885–1892
*Calhoun, Rev. S. H.,† 1843–1876
Calhoun, Mrs., 1843–1887
*Calhoun, C. W., M.D., 1879–1883
Calhoun, Miss S. H., 1879–1885
Cundall, Miss F., 1879–1883
*Dale, Rev. G. F., 1872–1887
Dale, Mrs. (Miss M. Bliss), 1879–1895
*Danforth, G. B., M.D., 1871–1875
*Danforth, Mrs., 1871–1881
Dennis, Rev. J. S., D.D.,† 1867
Dennis, Mrs., 1872
Doolittle, Rev. G. C., 1893
Doolittle, Mrs., 1893
Eddy, Rev. W. W., D.D.,† 1851
Eddy, Mrs., 1851
Eddy, Rev. W. K., 1878
Eddy, Mrs. (Miss B. M. Nelson, 1881), 1884
Eddy, Mary P., M.D., 1893
Everett, Miss E. D.,† 1868–1895
Fisher, Miss H. M., 1873–1875
Ford, Mrs. M. P., 1881–'85; 1894
Ford, Miss Sarah A., 1883–1885
Ford, Rev. G. A., D.D., 1880
Ford, Miss M. T. M., 1887–1895
Freyer, Mr. E. G., 1894
Freyer, Mrs., 1894
*Greenlee, Rev. W. M., 1884–1887
Greenlee, Mrs. (Miss Alice Bird), 1886–1887
Hardin, Rev. O. J., 1871
Hardin, Mrs., 1871
Harris, Ira, (M.D.), 1884
Harris, Mrs., 1885
Hoskins, Rev. F. E., 1888
Hoskins, Mrs. (Miss H. M. Eddy, 1875), 1888
Holmes, Miss M. C., 1884–1895
Hunting, Miss B., 1896
Jackson, Miss Ellen, 1870–1884
Jessup, Rev. H. H., D.D.,† 1855
*Jessup, Mrs., 1855–1864
*Jessup, Mrs., 1867–1881
Jessup, Mrs., 1884
Jessup, Rev. Samuel, D.D.,† 1863
*Jessup, Mrs., 1863–1895
Jessup, Rev. William, 1890
Jessup, Mrs., 1890
Jessup, Miss Fanny, 1895
Johnston, Rev. W. L., 1879–1880
Johnston, Mrs , 1879–1880
Kipp, Miss M., 1872–1875
La Grange, Miss H., 1876
Law, Miss E. M., 1892
Law, Miss M. L., 1893
Loring, Miss S. B., 1870-1873
Lyons, Miss M M., 1877–1880
March, Rev. F. W., 1873
March, Mrs., 1880
Nelson, Rev. W. S., D.D. 1888
Nelson, Mrs., 1888
Pond, Rev. T. S., 1873–1890
Pond, Mrs., 1873–1890
Thomson, Rev. W. M.,† 1833–1877
*Thomson, Mrs., 1833–1873
Thomson, Miss E A., 1876
*Van Dyck, Rev. C V. A.,† 1840–1895
Van Dyck, Mrs , 1840
Van Dyck, Miss L., 1875–1879
Watson, Rev. W. S., 1889–1892
Watson, Mrs., 1889–1892
*Wood, Rev. F. A., 1871–1878
Wood, Mrs., 1871–1878

Books of Reference.

Among the Holy Hills. H. M. Field. $1.50.
Among the Turks. Cyrus Hamlin.
Autobiography of Dr. W. G. Schauffler.
Bible Lands. H. J. Van Lennep. 2 v. $5.00.
Bible Work in Bible Lands. Rev. J. Bird. $1.50.
Five years in Damascus. J. L. Porter. $3.75.
Forty years in the Turkish Empire. (Life of Dr. Goodell.) E. D. G. Prime.
History of Missions of A. B. C. F. M. Vol. Oriental Churches. Rufus Anderson.
Letters from Armenia. J. Rendel Harris and Helen B. Harris.
Mahomet and Islam. Sir W. Muir. 4*s.*
Mohammed; Speeches and Table Talk. Stanley Lane Poole. 4*s.* 6*d.*
Sinai and Palestine. A. P. Stanley. $3.00.
Social and Religious Life in the Orient. K. H. Basmajian. $1.00.
Sweet First Fruits: a Tale of the Nineteenth Century. Translated from Arabic with Introduction by Sir W. Muir. $1.00.
Syrian Home Life. H. H. Jessup. $1.50.
The Land and the Book. W. M. Thomson. 3 v. $18.00.
The Mohammedan Missionary Problem. H. H. Jessup. 75 cts.
The Ride through Palestine. J. W. Dulles. $2.00.
The Romance of Missions. M. A. West. $1.50.
Women of the Arabs. H. H. Jessup, D D. $2.00.

ADDITIONAL HELPS

As additional helps in missionary study and especially in following the current history of Presbyterian Missions the following publications are recommended to the reader.

Annual Reports of the Board of Foreign Missions.
156 Fifth Avenue, New York.

Annual Reports of the Women's Foreign Missionary Boards and Societies.

The Church at Home and Abroad.
Published monthly by order of the General Assembly of the Presbyterian Church, Witherspoon Building, Philadelphia, Pa. Price, $1.00 per year.

Woman's Work for Woman.
Published monthly by the Women's Foreign Missionary Boards and Societies of the Presbyterian Church, 156 Fifth Avenue, New York. Price, 50 cents per year.

Over Sea and Land.
Published monthly by the Women's Home and Foreign Missionary Boards and Societies of the Presbyterian Church, Witherspoon Building, Philadelphia, Pa. Price, 35c. per year.

Missionary Review of the World.
Published monthly, 30 Lafayette Place, New York. Price, $2.50 per year.

Question Books on the Mission Fields of the Presbyterian Church.
Published by the Woman's Foreign Missionary Society of the Presbyterian Church, Witherspoon Building, Philadelphia, Pa. Price, 5 cents each, 50 cents per set of eleven.

Foreign Missions after a Century . Rev. James S. Dennis, D.D.

Modern Missions in the East . . Rev. E. A. Lawrence, D D.

Women in Missions . Compiled by Rev. E. M. Wherry, D.D.

Missions at Home and Abroad . . Rev. E. M. Wherry, D.D.

Memorials of Foreign Missionaries of the Presbyterian Church, U.S.A.
William Rankin

Christian Missions and Social Progress . Rev. J. S. Dennis, D.D.

Proceedings of Fifth Conference of the Foreign Missionary Boards of the United States and Canada, 1897.

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